ESTABLISHING THE KINGDOM OF GOD ON EARTH

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(By one of the followers of the 5th Guardian, E. S. Yazdani)

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Bahá'u'lláh: Heedless Souls Actively Engaging in Ruining His Cause

22 April 2026

"Some heedless souls roam the lands in the name of God, actively engaging in ruining His Cause, and call it promoting the Word of God." –Bahá'u'lláh. *Tablets of Bahá'u'lláh, Kalimát-i-Firdawsíyyh (Words of Paradise),* p. 59.

[The Covenant-breaking Hands and the false 'universal house of justice' destroyed the Bahá'í Faith - their followers roam the earth, ruining His Cause, and call it promoting the Word of God. The Plan of God explicitly states that Bahá'u'lláh established His eternal throne and His line of successors: the appointed Interpreters which is the institution of the Guardianship.]

'Abdu'l-Bahá: Clear Arguments and Firm Proofs Concerning the Manifestation of the Kingdom of God.

21 April 2026

"Clear arguments and firm proofs concerning the manifestation of the Kingdom of God." –'Abdu'l-Bahá. *Tablets of 'Abdu'l-Bahá, Volume 3,* p. 694.

"Thou hast attained to the Kingdom of the Lord of Hosts." –'Abdu'l-Bahá. *Tablets of 'Abdu'l-Bahá, Volume 3,* p. 699.

"O ye children of the Kingdom." –'Abdu'l-Bahá. *Tablets of 'Abdu'l-Bahá, Volume 3,* p. 689.

"O thou son of the Kingdom! Thank you God! that thou hast gone to those parts for the purpose of spreading the word of God and diffusing the holy fragrances of the Kingdom of God and that thou art a gardener in the divine orchard." –'Abdu'l-Bahá. *The Tablets of 'Abdu'l-Bahá, Volume 3,* p. 687.

'Abdu'l-Bahá: Bahá'u'lláh Says Violators of the Covenant Have Breath Like the Poison of the Snake That Kills Instantly

20 April 2026

"Baha'u'llah, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the Bab, saying that no one should go near them because their breath is like the poison of the snake that kills instantly.

In the Hidden Words, He says: "Esteem the friendship of the just, but withhold both mind and hand from the company of the wicked."" –'Abdu'l-Bahá. *The Master's Last Tablet to America*

Charles Mason Remey: Disobedience to the Ordinances of the Cause Brings Spiritual Disaster, Sickness, and Death

19 April 2026

"The time is now at hand for all the believers to arise unitedly to protect the friends from all false teachings, disobedience to the ordinances of the Cause, and the dissemination of the spirit of delusion, hypocrisy, and disloyalty to the Cause, which bring in their wake spiritual disaster, sickness, and death." –Charles Mason Remey, Second Bahá'í Guardian. *The Protection of the Cause, Reminiscences and Letters.* Library of Congress, Volume 46, pp. 65-66.

Bahá'u'lláh Established His Divinely Sovereign Throne Which Is To Endure Forever

18 April 2026

"The seat which, resplendent with the glory of Thy face, sheddeth afar the radiance of Thy sovereignty ,and is established as Thy throne." –Bahá'u'lláh. *Bahá'í Prayers*, U.K., p. 39.

"My sovereignty endureth and My dominion perisheth not."–Bahá'u'lláh. *Hidden Words* #15 (Arabic).

"Lo, the All-Possessing is come. Earth and heaven, glory and dominion are God's, the Lord of all men, and the possessor of the Throne on high and of earth below!" –Bahá'u'lláh. *Medium Obligatory Prayer*, *Bahá'í Prayers,* U.S.A., p. 5.

Shoghi Effendi: Divorced From the Institution of the Guardianship, the World Order of Baha'u'llah Would be Mutilated

17 April 2026

"Divorced from the institution of the Guardianship, the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God…" Shoghi Effendi. *The World Order of Bahá'u'lláh,* p. 148.

"He who *symbolizes the hereditary principle* in this Dispensation has been made the interpreter of the words of its Author…" *The World Order of Bahá'u'lláh,* p. 153

"What does it mean to symbolize? It is well known that the symbol is not the literal thing. The symbol represents, stands for, something. When we speak of a thing as being symbolized, it means that one thing stands for, represents, another thing, but it is not that thing represented.

"The hereditary principle is continuous succession. Therefore, when the guardian is spoken of as "symbolizing the hereditary principle", it means that the continuity of the guardianship represents, stands for, the principle that things – in this case authority – are handed down in orderly continuous succession from generation to generation. It represents hereditary succession.

"This does not mean that the guardianship does not and cannot descend according to the strict law of hereditary succession, but it does mean that adherence to the strict law of hereditary succession along physical lines is not absolutely essential.

"The history of our Faith provides ample evidence that persons who, according to the law of heredity, should have inherited honorable and important positions, were deprived of those positions because they proved themselves unworthy of the trust. Surely, Baha'u'llah would not have enjoined adherence to a law so inflexible as to force an incumbent guardian to turn the helm of the Faith over to an incompetent, spiritually bankrupt person simply because that person was a physical descendant."

Charles Gaines. *The Covenant Trilogy.*

Alfred Lunt: The Emergence of The King and The Kingdom

16 April 2026

“Is not this consummate result, the emergence of the King and the Kingdom into the consciousness of humanity, clearly set forth in the Holy Books of all nations? Alfred E. Lunt. *The Bahá’í World, Vol. 7,* p. 720.

The Hands and False 'universal house of justice' Eliminated The Appointed Interpreter of the Bahá'í Faith: the Institution of the Guardianship

16 April 2026

“Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!” ‘Abdu’l-Bahá. *The Bahá’í World, Vol. 7,* p. 199.

Shoghi Effendi: Dark Forces Which A Godless Civilization Has Unloosed Over the Face of the Planet

15 April 2026

"The internecine struggle, now engulfing the generality of mankind, is increasingly assuming, in its range and ferocity, the proportions of the titanic upheaval foreshadowed as far back as seventy years ago by Bahá'u'lláh. It can be viewed in no other light except as a direct interposition by Him Who is the Ordainer of the universe, the judge of all men and the Deliverer of the nations. It is the rod of both the anger of God and of His correction. The fierceness of its devastating power chastens the children of men for their refusal to acclaim the century-old Message of the promised, their Heaven-sent Redeemer. The fury of its flames, on the other hand, purges away the dross, and welds the limbs of humanity into one single organism, indivisible, purified God-conscious and divinely directed. Its immediate cause can be traced to the forces engendered by the last war of which it may be truly regarded as the direct continuation...The most powerful nations of the European continent – the chief protagonists of that highly vaunted yet lamentably defective civilization...On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants in the most hallowed. sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious disciplined are manifest. Its heavy toll is steadily mounting – a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.

"The Faith of Bahá'u'lláh – that priceless gem of Divine Revelation enshrining the Spirit of God and incarnating His Purpose for mankind in this age – can neither aspire nor expect to escape unhurt amid the hurricane of human disasters that blows around it. By most men unnoticed, scorned and ridiculed by some, feared and challenged by others, this world redemptive Faith, for whose precious sake the world is undergoing such agonies, finds its virgin strength assailed, and its infant institutions hemmed in, by the dark forces which a godless civilization has unloosed over the face of the planet....through the instrumentality of the administrative agencies erected after 'Abdu'l-Bahá's passing...the Seven Year Plan...propelled by the agencies released by those immortal Tablets which constitute its charter...Its consummation, coinciding with the termination of the first century of the Bahá'í Era, will mark the opening of yet another phase in a series of crusades which must carry, **in the course of the succeeding century**...lay an unassailable basis for the administrative structure of the Faith of Bahá'u'lláh.

"...The immensity of the task still to be performed staggers our fancy and inflames our imagination. The potentialities with which these tasks are endowed our shrewdest calculations. The promise they enshrine is too dazzling to contemplate. What else can we do but bow our heads in thanksgiving and reverence, steel our hearts in preparation for strenuous days ahead, and intensify a hundredfold our resolution to carry on the task to which our hands are set at present." Shoghi Effendi, May 25, 1941. *Messages to America 1932-1946,* pp. 45-48.

George Townshend: One Kingdom - Brothers Beneath A Father King

13 April 2026

“The wide earth is one kingdom and one home, where all men think, feel and act as brothers beneath the aegis of a Father – King.” George Townshend. *The Promise of All Ages,* p. 248.

Shoghi Effendi: Administrative Institutions the Twin Institutions of the Guardianship and the Universal House of Justice

12 April 2026

"Those world-shaking, world-embracing, world-directing administrative institutions ordained by Bahá'u'lláh and anticipated by 'Abdu'l-Bahá, and which are to function in consonance with the principles that govern the twin institutions of the Guardianship and the Universal House of Justice. Then, and then only, will this momentous prophecy which illuminates the concluding passages of the Tablet of Carmel be fulfilled: "Ere long will God sail His Ark upon thee (Carmel), and will manifest the people of Bahá who have been mentioned in the Book of Names." –Shoghi Effendi, October 23, 1939

[This directly contradicts the lies spread by the Covenant-breaking Hands of the Cause of God after the election of the illegal 'universal house of justice'. The ex-Hands lied with their fiction that 'God changed His mind'. God kept His Covenant while the Hands violated it and destroyed the emerging Kingdom of God on earth.]

Bahá'u'lláh: He Hath Sent Forth the Expounder, the True Interpreter

11 April 2026

"He hath in every age and cycle, in conformity with His transcendent wisdom, sent forth a divine Messenger to revive the dispirited and despondent souls with the living waters of His utterance, One Who is indeed the Expounder, the true Interpreter, inasmuch as man is unable to comprehend that which hath streamed forth from the Pen of Glory and is recorded in His heavenly Books. Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Therefore He hath sent forth His Messengers, His Prophets and chosen ones that they might acquaint the people with the divine purpose underlying the revelation of Books and the raising up of Messengers, and that everyone may become aware of the trust of God which is latent in the reality of every soul." –Bahá'u'lláh. *Tablets of Bahá'u'lláh, Lawh-i-Maqsúd,* p. 161.

[The Manifestations of God fulfill the Greater Covenant and the Guardians, in the Bahá'í cycle, fulfill the Lesser Covenant as the Expounders of the Word of God.]

Bahá'u'lláh: 'The Kingdom Is God's' May Be Stamped on Every Heart and Brow

11 April 2026

"God grant that the light of unity may envelop the whole earth and that the seal, 'the Kingdom is God's' may be stamped upon the brow of all its people." –Bahá'u'lláh. *Bahá'í Prayers,* U.K. 1975, p. 61.

"The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed,he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty of grace, and mercy may envelop all mankind." –Bahá'u'lláh. *Tablets of Bahá'u'lláh, Lawh-i-Maqsúd,* p. 162.

Bahá'u'lláh: The Hour Is Approaching When the Most Great Convulsion Will Have Appeared

11 April 2026

"Humanity, heedless and impenitent, is admittedly hovering on the edge of an awful abyss, ready to precipitate itself into that titanic struggle, that crucible whose chastening fires alone can and will weld its antagonistic elements of race, class, religion and nation into one coherent system, one world commonwealth. "*The hour is approaching"* is Bahá'u'lláh's own testimony, *"When the most great convulsion will have appeared...I swear by God! The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: 'Taste ye, what your hands have wrought.'" ...* an unregenerate yet potentially glorious race...the inevitability of the final eruption...the confusion and breakdown of human institutions...the shattered basis of a dismembered society...That Christ-promised Kingdom, that World Order whose generative impulse is the spirit of none other than Bahá'u'lláh Himself, whose dominion is the entire planet, whose watchword is unity, whose animating power is the force of Justice, whose directive purpose is the reign of righteousness and truth, and whose supreme glory is the complete, the undisturbed and everlasting felicity of the whole of human kind...a world polluted with its incurable corruptions, paralyzed by its haunting fears, torn by its devastating hatreds, and languishing under the weight of its appalling miseries." Shoghi Effendi. *Messages to America 1932-1946,* July 28,1939.

Bahá'u'lláh: The Lord of the Throne on High and of the Earth Below

10 April 2026

"The glory which proceedeth from God, the Lord of the Throne on High and of the earth below, rest upon you, O people of Bahá, O ye the companions of the Crimson Ark." Bahá'u'lláh. *Tablets of Bahá'u'lláh – Tablet of the World,* p. 97.

'Abdu'l-Bahá: O Thou Plant in the Garden of the Kingdom.

10 April 2026

"O thou seeker of the Divine Kingdom!

The heavenly doors opened, the hosts of realities and significances rushed forth, the Lord of Hosts established a heavenly throne and spread the armies of peace and reconciliation in all parts of the world, in order that the reign of peace and love may be founded. Now that army is engaged in [diffusing] virtues throughout all regions....O thou plant in the Garden of the Kingdom." 'Abdu'l-Bahá. *Tablets of 'Abdu'l-Bahá, Volume 3,* p. 674.

Ignorance of Bahá'í Law Is No Excuse

08 April 2026

“If civil governments have found it necessary to adopt the doctrine that “ignorance of the law is no excuse,” how much more essential it is for Bahá’ís, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá’u’lláh.” National Spiritual Assembly of the United States. *The Bahá’í World, Vol. 7,* p. 242.

[The Guardianship is the Executive Head of Bahá'u'lláh's Kingdom which the Violating Hands and False Universal House of Justice illegally eliminated. This action has forced the Bahá'í Faith into an apostate, criminal organization.]

The Institution of the Guardianship - The Focal Point Around Which the World's Thought and Action Revolve

07 April 2026

“The apex and keystone of this world structure is the institution of Guardianship established by Bahá’u’lláh as the focal point around which the world’s thought and action revolve, creating a functional unity unassailable by the dispersive quality.” Stanwood Cobb. *The Bahá’í*

World, Vol. 7, p. 696.

The Bahá'í World, Volume 7: The Kingdom Hath Come

06 April 2026

“He speaks of this new age which we are entering as the Day of God, the time for which Christ told men to look when He taught us to pray “Thy Kingdom come upon earth.” “The time foreordained unto peoples and kindreds of the earth is now come,” He says.” “The King hath come.” Bertha Hyde Kirkpatrick. *The Bahá’í World, Vol. 7,* p. 722.

'Abdu'l-Bahá: The Path That Leads to the King of Kings

06 April 2026

“Help them travel in the way of the Kingdom and to walk in the path that leads to the King of Kings.” ‘Abdu’l-Bahá. *Tablets of ‘Abdu’l-Bahá, Vol. 2,* p. 416.

Bahá'u'lláh: The Interpreter of the Holy Spirit - The Fulfillment of the Greater Covenant

04 April 2026

"This is a Tablet wherein the Pen of the unseen hath inscribed the knowledge of all that hath been and shall be - a knowledge that none other but My wondrous Tongue can interpret." – Bahá'u'lláh. *Tablets of Bahá'u'lláh, Lawh-i-Hikmat,* p. 149.

Shoghi Effendi: Bahá'u'lláh's Christ-promised Kingdom on Earth

04 April 2026

“An unassailable administrative foundation for Bahá’u’lláh’s Christ-promised Kingdom on earth.” Shoghi Effendi, October 8, 1952, Announcing the Ten-Year Plan. *The Bahá’í World, Vol. 12,* p. 255.

George Townshend: The Guardian Presides Over the Universal House of Justice

30 March 2026

“The Universal House of Justice over which God’s viceregent, the Guardian, will preside.” George Townshend. *The Covenant of Baha’u’llah (A Compilation)* (1950), p. vi.

Charles Mason Remey Architect of The International Bahá'í Archives Building on Mt. Carmel

28 March 2026

According to Shoghi Effendi, on page 74 of *Messages to the Bahá'í World 1950-1957*, Charles Mason Remey was the architect of The International Bahá'í Archives building on Mt. Carmel. Not only has the criminal enterprise masquerading as the Bahá'í Faith denied Charles Mason Remey his rightful place as the Second Guardian, but they have stripped him of his accomplishment as the one who designed this significant building on Mount Carmel. Charles Mason Remey studied Architecture at L'Ecole Des Beaux Arts in Paris. He was one of the only Westerners to visit the first Bahá'í Temple in Ishqabad, designed by 'Abdu'l-Bahá.

In 1914 'Abdu'l-Bahá instructed Charles Mason Remey to write a book on the subject of Architecture, which he did. In 1921, 'Abdu'l-Bahá named Charles Mason Remey Architect of the future Mashriqu'l-Adhkár on Mount Carmel. Shoghi Effendi used the designs of Charles Mason Remey for the graves of the Greatest Holy Leaf, her mother, and brother on Mount Carmel. Shoghi Effendi announced that Charles Mason Remey was the Architect for the Bahá'í Temples in Iran (*Messages to the Bahá'í World 1950-1957*, p. 80), as well as the Architect for the Bahá'í Temples in Kampala, Uganda and Sydney, Australia (*Messages to the Bahá'í World 1950-1957*, p. 112). There are numerous, smaller, designs of Charles Mason Remey throughout the Bahá'í world; the tomb of Thornton Chase being among them. He labored gratis and often paid for the grave markers of Bahá'ís himself.

'Abdu'l-Bahá: The Báb Was the Herald of the Kingdom of God

28 March 2026

"On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the Kingdom of God." – 'Abdu'l-Bahá. – *World Order* Magazine, Volume X, no. 6, p. 186, September 1944.

'Abdu'l-Bahá: You Are of the KINGDOM of Bahá'u'lláh

26 March 2026

"Let your actions and utterances be a witness that you are of the Kingdom of Bahá'u'lláh." 'Abdu'l-Bahá, *Glad Tidings of Bahá'u'lláh* p. 50 - from *The Promulgation of Universal Peace.*

George Townshend: Defines the Lesser Covenant - Obedience to the Guardian, the Appointed Interpreter

25 March 2026

“The ‘Lesser Covenant,’ of obedience to the appointed head of the divinely established Faith.” George Townshend. *The Covenant of Baha’u’llah (A Compilation)* (1950), p. xix.

'Abdu'l-Bahá: Violators of the Covenant and Testament are Cut Off

25 March 2026

"Any soul who violates the Covenant and Testament in the lest degree is immediately cut off. Even in this material world he will become afflicted with remorse and regret." 'Abdu'l-Bahá. *Report of the Bahá'í Committee of Investigation 1917-1918*

'Abdu'l-Bahá: The Doors of the Kingdom Are Opened

25 March 2026

"O People! The doors of the Kingdom are opened; The Sun of Truth is shining upon the world; the fountains of life are flowing; the day spring of mercy have appeared; the greatest the most glorious light is now manifest to illuminate the souls of men. Wake up and hear the voice of God calling from all parts of the supreme world – – "Come unto Me O ye children of men; Come unto Me all ye who are thirsty and drink from this sweet water which is descending in torrents upon all parts of the globe." – 'Abdu'l-Bahá.

The Charles Mason Remey Papers, Library of Congress, Volume 52.

'Abdu'l-Bahá: Make This World the Supreme Kingdom

25 March 2026

"Exert with your soul; seek no rest in body; supplicate and beseech with your heart and search for Divine Assistance and favor; in order that ye may make this world the Paradise of Abha and this terrestrial globe the Arena of the supreme Kingdom." – 'Abdu'l-Bahá. The Charles Mason Remey Papers placed in the Library of Congress, Volume 52.

Shoghi Effendi: The Institution of the Guardianship, Foremost Rank in the Divinely Ordained Administrative Hierarchy of the World Order of Bahá'u'lláh

24 March 2026

"Evidence of increasing hostility without, persistent machinations within, foreshadowing dire contests destined to range the Army of Light against the forces of darkness, both secular and religious, predicted in unequivocal language by 'Abdu'l-Bahá, necessitates in this crucial hour closer association of the Hands of the five continents and the bodies of the elected representatives of the national Bahá'í communities the world over for joint investigation of the nefarious activies of internal enemies and the adoption of wise, effective measures to counteract their treacherous schemes, protect the mass of the believers, and arrest the spread of their evil influence.

"Call upon Hands and National Assemblies, each continent separately to establish henceforth direct conact and deliberate, whenever feasible, as frequently as possible, to exchange reports to be submitted by their respective Auxiliary Boards and national committees, to exercise unrelaxing vigilance and carry out unflinchingly their sacred, inescapable duties. The security of our precious Faith, the preservation of the spiritual health of the Bahá'í communities, the vitality of the faith of its individual members, the proper functioning of its laboriously erected institutions, the fruition of its worldwide enterprises, the fulfilment of its ultimate destiny, all are directly dependent upon the befitting discharge of the weighty responsibilities now resting upon the members of these two institutions, occupying with the Universal House of Justice, next to the Institution of the Guardianship, foremost rank in the divinitely ordained administrative hierarchy of the World Order of Bahá'u'lláh." – SHOGHI

[Cablegram, June 4,1957]

Shoghi Effending Quotes 'Abdu'l-Bahá, in The World Order of Bahá'u'lláh, about the Kingdom of earth

and the Interpreter

23 March 2026

"I affirm," is 'Abdu'l-Bahá's own written comment on the Tablet of the Branch, "that the true meaning, the real significance, the inner most secret of these verses, of these very words, is my own servitude to the sacred Threshold of the Abha Beauty, my complete self effacement, my utter nothingness before Him. This is my resplendent crown, my most precious adorning. On this I pride myself in the Kingdom of earth and heaven. Therein I glory among the company of the well-favored." "No one is permitted," He warns us in the passage which immediately follows, "to give these verses any other interpretation." "I am," He, in this same connection, affirms, "according to the explicit texts of the Kitáb-i-Aqdas and the Kitáb-i-'Ahd the manifest Interpreter of the Word ofGod...Whoso deviates from my interpretation is a victim of his own fancy." –Shoghi Effendi. *The World Order of Bahá'u'lláh,* p. 138.

Shoghi Effendi: The New Social Pattern Revealed by Bahá'u'lláh

22 March 2026

""*The World Order of Bahá'u'lláh"* by Shoghi Effendi, on the nature of the new social pattern revealed by Bahá'u'lláh for the attainment of divine justice in civilization." — *World Order* magazine, November 1945.

'Abdu'l-Bahá: Bahá'u'lláh is the King of Kings

13 March 2026

"Bahá'u'lláh was in reality no prisoner, but a King of Kings." 'Abdu'l-Bahá quoted in Bahá'u'lláh and the New Era (1937), p. 47.

'Abdu'l-Bahá: All Will Perish Through The Spiritual Disease of Violation of the Bahá'í Covenant

13 March 2026

..The brothers of His Holiness Christ came to Him and it was said, “These are your brothers.” He answered that His brothers were those who believed in God, and refused to associate with His own brothers… His Holiness Christ did not exercise despotism in the case of Judas Iscariot and His own brothers, but they separated themselves. In short, the point is this: ‘Abdu’l-Bahá is extremely kind, but when the disease is leprosy, what am I to do? …One must protect and safeguard the blessed souls from the breaths and fatal spiritual diseases, otherwise violation, like the plague, will become a contagion and all will perish.

Star of the West XIII. pp. 24-25.

'Abdu'l-Bahá: Ignorance Destroys the "Fort of God"

13 March 2026

"Be a vigilant guard for the impregnable fort of God, and protect it against the intrusion of the ignorant."

– 'Abdu'l-Bahá Report of The Baha'i Committee of Investigation 1917-1918 "The Kirchner Affair"

Shoghi Effendi: "Treacherous Ruhi Afnan" - Cablegram, May 17, 1953

13 March 2026

"Treacherous Ruhi Afnan, not content with previous disobedience, correspondence with Ahmad Sohrab, contact with old Covenant-breakers, sale, in conjunction with other members of family, of sacred property purchased by Founder of Faith, and allowing his siter to marry son of 'Abdu'l-Bahá's enemy, is now openly lecturing on Bahá'í movement, claiming to be its exponent and is misrepresenting the teachings and deliberately causing to be its exponent and is misrepresenting the teachings and deliberately causing confusion in minds of authorities and the local population. Inform National Assemblies." —SHOGHI

[Cablegram, May 17, 1953]

Why does the current, apostate Bahá'í Faith endorse the 'Ruhi Institute'? Poor Shoghi Effendi's work is destroyed through the rampant violation of the Faith for which he sacrificed 36 years of his life. In His final cable to the United States, 'Abdu'l-Bahá explicitly states, "HE WHO SITS WITH LEPER CATCHES LEPROCY*" *Spelling in original. The entire false 'Bahá'í' Administration is diseased with a fatal disease which has spread to each and every member of their illegitimate, 'community'.

Charles Mason Remey: "I refused to sign my name as still being in the service of Shoghi Effendi."

17 February 2026

“I refused to sign my name as still being in the service of Shoghi Effendi.”

–Charles Mason Remey, A Last Appeal to the Hands of the Faith.

“The Institution of the Guardianship is the channel and the only channel through which The Holy Spirit can reach the world throughout the centuries to come of this Baha'i Dispensation. The working out of this Divine Guidance was demonstrated with great clarity in the mission of the first Guardian of the Faith, Shoghi Effendi. Of that the Hands of the Faith are amply aware.“

“Unity, Unity, has ever been the cry of the violators, when this unity that they cry out for is the very worst thing for the Faith for under these conditions separating the faithful from the violators provides the only safety for the Faith.”

“Unity, Unity has been the cry of the violators to deceive the faithful believers! The Baha'is at this present time should understand this principle of the violation. Let them read the tablets and the telegramme that the Beloved Master Abdu’l-Baha hurled at the believers in America on the eve of his departure from this world in his last effort to protect the Faith from violation that has ever been then as now the greatest of all dangers to the cause."

– Charles Mason Remey, Another Appeal to the Hands of the Faith.

The Administration is the Guardianship: The appointed Interpreter

16 February 2026

“…praying that you will become aware of the evils into which your present program for 1963 is plunging the cause before it be too late:”

“For the honor of the cause, the Hands of the Faith must always maintain the confidence of the Baha'i people of America, the Cradle of the **Administration** that **is** in reality **the Guardianship.**”

“They in America still hope for a Guardian. In plain words, they are **deceived** as to the real intent of the majority of the **Hands** of the Faith which is that the Hands intend that the Guardianship be forever closed!”

– Charles Mason Remey, An Appeal to the Hands of the Faith.

Ruhiyyih Khanum is the Arch-violator of the Violators

15 February 2026

In order to protect our Faith I, the Guardian of the Cause, order the believers to have nothing whatsoever to do with those who are violating the Administration of the Baha'i Faith. The faithful believers should do what they can to explain this to those who waveringly follow these violators thus to bring them back into the Faith that they are violating, but if people persist in their violation the faithful believers should leave them to themselves – not associate nor fraternize with them. Nor should they in any way give cooperation or support of any description to these violators – this means no cooperation at all with them – the faithful friends should not contribute any money to the activities of these violators nor in any other way countenance any of the activities of this violation

At this present time Ruhiyyih Khanum is traveling throughout the Baha'i centers in America upholding, preaching and teaching this violation of the Faith – the Administration of the Faith as established by the Beloved Guardian and the ending of the Guardianship!

She is the arch-violator of the violators of this present testing time of the believers. The people of the Faith should not give audience to her, for her determination is to destroy the administration and the Guardianship. The Master Abdu'l-Baha told us that the very breath as a violator is infectious and as a spiritual poison to the Faith! Every believer should study his words.

What more is it possible for me your Guardian to say to you in order to arouse all to protect the Faith?

Charles Mason Remey, First Encyclical Letter

Shoghi Effendi: His International Bahá'í Council is the Universal House of Justice

14 February 2026

"First international and incomparably holy enterprise synchronizing with the birth of the International Bahá'í Council at the very heart and center of a world-encircling Faith… newly-formed Council [International Bahá'í Council], now established at its very heart, is designed to foster, which will gather momentum, with **the emergence in the course of time of a properly recognized and independently functioning Bahá'í Court**, which will **attain its consummation** in the institution of the **Universal House of Justice** and the emergence of the auxiliary administrative Agencies, revolving around this Highest Legislative Body, and which will reveal the plenitude of its potentialities with the sailing of the Divine Ark as promised in the Tablet of Carmel." Shoghi Effendi. *The Bahá'í World, Vol. 12,* p. 349.

Shoghi Effendi Explains the Greater and Lesser Covenants

14 February 2026

"Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of 'Abdu'l-Bahá and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e. the Guardians) guided directly by the Báb and Bahá'u'lláh as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by this is the day which will not be followed by night! In this Dispensation divine guidance flows onto us in this world after the Prophets ascension, through first the Master, and then the Guardians. If a person can accept Bahá'u'lláh's function it should not present any difficulty to them to also accept what He has ordained in a Divinely guided individual in matters pertaining to the Faith." Shoghi Effendi. *Bahá'í News,* June, 1950.

Charles Mason Remey: 1918 The Protection of the Cause of God (Separate From the 1914 Article w/ Same Name)

10 February 2026

THE PROTECTION OF THE CAUSE OF GOD

During the past few years, it has been my portion of the Abha experience to have traveled quite extensively among the Bahai assemblies in various countries, and to have witnessed under varying conditions the working of the Cause, and upon occasions to have observed at first hand certain phases of violation of the Cause of Baha'o'llah, in some instances to a considerable extent in the large

assemblies, and in other instances here and there among individuals and small groups of our people, but always being destructive and detrimental to the vitality of the Spirit of The Covenant.

It is only recently that the real gravity of these various forms of violation have been dawning upon me. At one time the actual spoken denial of Abdul Baha as The Center of the Covenant of Baha'o'llah was the only violation which my mind could grasp, but latterly, through studying the Holy Words and through intimate association with those who have had a very clear understanding of these principles, I have been led to see that many of these internal ills in the Cause, such as the spread of superstition and false teachings, the circulation of falsehoods and calumnies, causing division and enmity between the friends, and the disregard for the laws of the Holy Book, are all forms of violation. I have been one of the least awake to these traces of violation, and it has only been through the mercy of the Protecting Providence that I have not been more misled at times when I actually was. Ignorance of the spiritual law on our part does not excuse us from the consequences of association with violation any more than ignorance of physical laws will prevent us from suffering the effects of taking a dose of poison. Therefore, it behooves each one of us to study more diligently the laws and principles of The Covenant, so that we may become more efficient laborers in The Lord's Vineyard.

With our present understanding of the Holy Word I can see that in times past I have been drawn into sideways and byways of superstition and imagination leading away from the basic principles of the Cause, which, if followed would have cut me off from The Covenant, and these incidents were surely the whisperings of the voice of violation. A number of our friends have told me that they have had experiences similar to mine, but, thank God, His bounty is great, and the encircling Abha spirit is powerful, and when we turn to It we find the desired protection. Knowing this, and realizing the dangers through which we are passing on our perilous spiritual journey through this life, we should increase to overflowing our love for all the friends and our solicitude for their spiritual welfare and their firmness in The Covenant. We should love them, and labor with them, and do all in our power to help them and to help ourselves to keep close to the Spirit and the Word which guides us to Abdul Baha.

Most of us can understand the working of a law with more clearness and comprehension if we can see and study concrete examples of its application; therefore, I feel impelled to share with the Bahai friends some of my personal experiences and observations of the violation, hoping that these experiences and observations may prove advantageous to them, as I feel they have been to me, in this present crisis in the Bahai Movement in America, arising from the violation centered in Chicago. This present condition, so diffused among our assemblies, has made it imperative that every one calling himself a "Bahai" should take a definite stand on the side of firmness in The Covenant through obedience to its principles.

When we consider the present condition in the world of spiritual darkness, hatred, strife, war, and bloodshed, with all of the attending economic, social, national, racial, and philosophic and religious unrest, it is not surprising that the faith of the people of The Covenant of God is now being tried and put to the test. We are living in the day of the Great Armageddon. The ideals and institutions of God's Kingdom have been born into the world of humanity; therefore, this great struggle, now in progress, is essentially and fundamentally one of the spiritual forces - - a struggle between the powers of Light and of Darkness - - the heavenly powers arrayed against the satanic powers, and this great war between peoples and nations is but one of the manifestations of this great conflict.

Upon the one hand, we see the early manifest light of the New Age, just breaking upon the world, giving birth to that new throb of universal brotherly love and humanitarianism so characteristic of this day, while upon the other hand we see manifest upon all sides that darkness, most intense just before the dawn, begetting hatred and animosity, and leaving in its wake a trail of horror and bloodshed in magnitude of destruction without parallel in all recorded history.

It has been clearly explained in the Holy Writings of the Bahais, as well as in the revealed books of former religions, that this time of terror would come, and that its coming would be, as it is, precipitated by the stir-up caused by the coming of the Latter-Day Revelation of God. It is due to the coming of the Promised One and the establishment of The Cause of God that the evil forces are now so rampant, for their day is over, and having but a short time yet to live they are putting forth a great effort in the awful agony of their death struggle.

Many of the early Bahais in America will recall that about fifteen or twenty years ago our beloved Abdul Baha spoke and wrote of this time of struggle, when the faith of all would be tested, and when only those firm in The Covenant would stand. He said that even the firm ones would then be in great danger. In speaking of this time the Saviour, Jesus The Christ, said: "For there shall be great tribulation, such as hath not been from the beginning of the world until now; no, nor ever shall be, and except those days had been shortened, no flesh would have been saved; but for the elects' sake those days shall be shortened." Matthew, XXIV:21-22.

As we look over the religious history of past dispensations, we can see that in each day of revelation, when God's Manifest One was upon earth, pouring forth the living waters of truth, at that same time the powers of darkness were attacking from every quarter the souls who were receiving this light. Where the light is the most brilliant, the shadows are the most pronounced and well defined, and the blackest. This same principle of struggle of the lower against the higher power is clearly manifest in the experience of every human being, for, when a divine spiritual ideal is born into the consciousness of the individual soul, immediately a struggle is set up by certain elements in his nature which, working on a lower plane than the spiritual, naturally tend to control and manifest their forces through the life of that individual. Here these lower forces are met by the power of the higher, or the divine principle, and a struggle ensues, for either the higher or the lower must dominate the individual. The forces of both planes, divine and human, cannot each simultaneously be in supreme control. A soul must become the vehicle of expression for the forces of one, not both, of these planes, human or divine, and this has been proven by experience. During the struggle for supremacy between the human and the divine aspirations of the individuals the divine ideal either takes the place of the human ideal and dominates the life of the person, or the spiritual ideal is lost to realization, for in clinging to the human point of view, and in attaining this ideal, the divine station is sacrificed. Man cannot serve two masters - - God and Mammon.

In each day of divine revelation we see that the people have been subject to the storm of trials and tests of faith, so that it is not surprising to the Bahai that now, in this day of The Center of the Covenant, when the beloved Abdul Baha is holding aloft the banner of firmness and pouring forth upon his followers the divine spiritual blessings of assurance, steadfastness, and truthfulness, the spirit of faithlessness, wavering, and hypocrisy should attack the believers, as has been the case in each age of past revelations. A brief study of the teachings of Abdul Baha regarding the necessity for the protection of the Cause from the spirit of violation will be quite sufficient to convince the average student of the seriousness and importance of this matter. The channel of the vital spirit of Baha'o'llah, coming to us

through Abdul Baha, must be preserved pure and holy from violation; otherwise, should we become cut off from that outflow, or should its purity become polluted, then for us there would be no revivifying spirit and no real or pure Bahai Cause.

One of the Persian Bahais once explained to me the significance of the "Sadrat-el-Montaha" or "tree of direction." It seems that in certain desolate wastes of land in the Orient, where habitations are few and the route of travel not well defined, and often difficult to locate, at a crossing of roadways a tree is planted which serves as a guiding beacon to travellers, so that from a distance the caravans can, by the help of these "trees of direction", distinguish the correct route of travel from side tracks and byways, which, if followed, would lead them astray.

The Manifestation and His Covenant are the "Sadrat-el-Montaha" to humanity. As long as people keep their gaze fixed and their souls concentrated upon the source of the religion of God, they will be protected and safe; but, when the divine principles of the Revealed Word are lost to sight amid the imaginations and superstitions of this world, souls are led astray and faith and hope and assurance, and the love of friends for one another, all perish, and then spiritual darkness descends upon the people.

The Center of The Covenant is our beacon in this day, showing us the direction of the Kingdom. He is The Branch of The Tree of Baha, the "Sadrat-el-Montaha" of the Kingdom. On their spiritual journey souls may suffer all manner of trouble, of privation, and persecution, but these tests only make them firmer and stronger in the Cause as long as they constantly keep their thought directed toward The Center of The Covenant. But, when an enemy comes and chops with an axe to sever the branch of the tree from its root, then every one must arise to protect the tree; otherwise, there will be no guiding beacon for the people, and the souls will become confused and lose their way to God.

From the Tablets it is clearly seen that Abdul Baha wishes the Bahais to be able to distinguish between one who merely opposes the Cause in an open and understood way from one who is apparently friendly, but who in reality subtly seeks to implant superstition and false doctrines in place of the basic pure truths of religion. Toward those who frankly oppose us we should show forth love and kindness, but we are told to have no relations of any nature whatsoever with those who are hypocrites and subtle back-biters. This is for the protection of the Cause and the well-being and firmness of the religions, and is of essential necessity for the spiritual salvation and well-being of the believers.

During the course of its work, the Committee of Investigation found that many people were vague in their minds regarding the definition of "violation" of The Covenant, some feeling that violation consisted only in the verbal denial of The Center of The Covenant. After a careful study of the holy writings the committee found that there were various forms of violation, such as violating the principles of the Cause through disobedience, through falsehoods, through creating division among the people, and so forth, all of which is treated at length in the said report, together with which is being circulated excerpts from Abdul Baha's Tablets which treat upon this subject.

In a matter of physical combat it is easy for people in general to distinguish the difference in danger between the open and the hidden foe. The enemy who meets one face to face in the open field is not to be dreaded as much as the "sniper," who picks off his prey from ambush or, for instance, the still more dreaded foe who, in the guise of a friend, enters the city by day and under cover at night pollute the water supply, thus spreading plague and pestilence; or the traitor in the ranks who has it in his power to betray the entire army. In time of war these subtle, treacherous enemies are the most dreaded, and the only way in which an army and a country can be protected from them is through segregating them from the mass of the nation and the army. Mercy and kindness, and even honor, is bestowed upon the open fighting enemy taken in battle, but no such consideration is bestowed upon spies and traitors. Justice and the safety of all the people demands that these subtle foes be so dealt with that there will be no possible doubt as to the safety of those whom they would victimize.

The true Bahais in spirit form the army of God in the world of today. Their work is to overcome this great power of evil which was so attacked mankind in those days that humanity is plague-stricken, ill unto death, and crying out in agony for the balm of the love of God. The Bahai army goes forth to serve and care for these ill ones, but if in our own ranks we harbor those who themselves are centers of infection, inoculating ourselves with the very diseases which we are seeking to cure in others we can never accomplish that whereunto we are called, and instead of bringing relief to the world we shall bring greater trouble and confusion on humanity. It is for this reason that we should cling to the true and pure souls and separate from our ranks those who show taints of the violation of the Cause so holy and so dear to us.

In the psychological struggle and warfare of every day it is very few of the people who think, and sufficiently study human nature to know the difference between merely a clash between two wills for supremacy one over the other, and the subtle attacks of one who disregards all moral standards and who, through evil suggestions and machinations, so poisons the minds of victims that they are helpless to protect themselves, and having no chance to save themselves perforce are victimized. Therefore, I feel moved to treat to the best of my ability, and at some length, the psychology of violation.

One can find no more well-defined or striking case of the spirit of hypocrisy or violation of friendship in all secular literature than in Shakespeare's "Othello." Here we find a portrayal of human nature, and the working out of the natural moral law of consequences in the psychology of man. By virtue of the clear delineation of its characters the principle of "violation" as applied to purely human relations is here so lucidly presented that "Othello" stands quite unique in fictional tragedy as not being a portrayal of the passion of love, but rather of the passion of one whose life was poisoned by the subtle and insidious suggestions of one who outwardly appeared to be a real friend, but in reality was a snake in the grass.

In most plays and stories of tragedy and fatal ending is due to the clash of wills, sin, and the inevitable retribution which justly descends upon the guilty parties, which occasionally extends also to the suffering of innocent people. Such, however, is not the tragedy of "Othello", for here the poet has entered into the field of hypocrisy or violation, which is quite apart from the principle of direct conflict, as is generally depicted by tragedians. After careful reading, one finds Othello to be perhaps the most heroic of all Shakespeare's characters. That he was a Moor is quite incidental to the story, that fact having no bearing upon the psychology of the plot. He was a man with an exceptionally high and noble character, soldierly, frank, direct, true, and outspoken in his friendship for his comrade Iago, and showing the protecting love and tenderness of a husband toward Desdemona. However, all these qualities which we love and admire, and which made him almost invincible as a soldier in the face of an open enemy, were of no avail whatsoever in protecting him from the fatal hypocrisy or the evil innuendoes and suggestions of Iago, who finally succeeded in completely destroying his confidence in Desdemona, and resulted in

the death of Desdemona, himself, and others. Iago's life was that of the serpent. In writing of the serpent Ruskin says: (Quoted in part from Richard Owen.) "It is the strength of the base element that is so dreadful in the serpent; it is the very omnipotence of the earth……It scarcely breathes with its one lung (the other shriveled and abortive) it is passive to the sun and shade, and is cold or hot like a stone, yet it can out-climb the monkey, out-swim the fish, out-leap the zebra, out-wrestle the athlete, and crush the tiger. It is a divine hieroglyph of the demoniac power of the earth of the entire earthly nature."

In the drama under consideration there is no struggle or conflict, no fair fight between individuals; consequently, there is no hope at all for Iago's victims. From the first they are doomed, as he slowly but persistently weaves his web, injecting the poison of his insidious machinations and evil suggestions into the heart of the helpless Othello, destroying his ideals and character, and making of him a murderer and a suicide.

While the story of "Othello" is purely fictional, not having any known historical basis, it, nevertheless, depicts so clearly and with such awfulness the principles of hypocrisy and violation as applied to human relations that I feel justified in mentioning it in this article. Through an understanding of its psychology a sidelight may be thrown across the path of someone perhaps not wholly awake to the danger of violation, who, through analogy, may see the great danger to humanity through the violation of The Cause of God, a danger not only to the individual souls whose spirit may thus be destroyed, but the great danger to the Abha Cause in general when the contamination of the nakazeen exists within our own ranks.

---ooOoo---

I had to go through many troubles of my own before I even began to see the necessity for being on the alert to obey the Bahai injunction to avoid hypocrites. The incident which opened my eyes to this danger happened in this wise: Quite a while ago I met a man with whom I became associated at various times, covering a period of years. He was not particularly pleasant, neither was he unpleasant to me; yet from things which transpired I soon realized that at heart he was my enemy, and this fact both my intuition and my reason confirmed. Moreover, at intervals various friends of mine came to me and warned me against him, saying that they felt that he wished me harm, and they urged me to have nothing to do with him, lest he should get me in trouble. Though vaguely aware that these friends were right in their surmises, yet I laughed at the idea of his being able to harm me, for I did not fear any physical assault, and I was unmindful of the fact that there were other ways by which he might injure me. Thus things continued until suddenly, very suddenly, I realized how negligent I had been. Surreptitiously he had gone about, and through hints and suggestions, with a false word dropped here and there, like poison in the ears of this friend, and that friend, he had succeeded in destroying their confidence in me. It was only then, when I realized the subtle way in which he had attacked and injured me, that I began to see how unmindful I had been of the principle to hold aloof from those tainted with the least trace of "violation." Since then I have severed all connections with that man, and also with those who associate or are friendly with him. In this way only am I able now to protect myself and be safe from the secret venomous attacks of this individual, who seeks to destroy the confidence of one friend in another, causing dissention and inharmony.

This experience has awakened me to the necessity of being mindful of hidden enemies, all of which I now see set forth in the Bahai "Teaching." When one studies with care these Holy Instructions, one finds that trouble-makers, back-biters, and people who associate with us in the guise of friends in order to sow seeds of sedition, inharmony, and lack of trust among the friends, are violators of the Cause, and their companionship should be avoided and eschewed by the friends.

About four years ago in Washington, D.C., the meetings of the Bahais were being conducted as nearly as possible in conformity with the instructions of Abdul Baha, there being no lines of distinction drawn, all persons being invited to enter the spiritual meetings on an equal footing; but there was one person in the assembly who did not fancy sitting in meeting with certain other persons. She made a stand and began writing letters and speaking to the friends in order to make known her fancied grievance, and to find sympathizers. At first people did not pay much attention to her, but she persisted and continued her work of sedition until she divided the assembly. She even published articles in the newspapers misstating the Bahai Teachings, in order to try to prove that her stand in relation to the matter was right, and when she had accomplished this much destruction she became very bold and was instrumental in circulating in printed form in all parts of the Bahai world a long anonymous letter, in which, without mentioning names, but through suggestions and innuendos, she described various Washington friends, attaching to them characteristics and attributes which were only in her own mind, and thus she strove to carry her work of destruction (hitherto confined to Washington) to all parts of the country. At the time of the circulation of that letter I was in Europe, and even among the friends there I found copies of this pernicious document. The only touch of humor which I found in the incident was that in the letter there was a paragraph devoted to attacking me, in which I was described in caricature in a most amusing way. This woman tried to cause a spiritual division and religious breach between the colored and the white Bahais, and in a measure she accomplished her end, and was clearly a violation of the Cause.

One noticeable phase of this affair was that some of the Bahais listened to the ideas of this woman, and while these people did not associate or affiliate themselves directly with her, they nevertheless sympathized with some of her ideas, and thus they became the fertile field for the fruition of the seeds of sedition which she planted.

The result of the campaign of this one woman was that the friends were divided, causing a complete disruption of our assembly, and it has taken three years and more of meetings and work to gather together the remnant of our former group, but I am happy to be able to say that the friends of this present nucleus now united, having passed through this storm, are far wiser and stronger than before. Let us hope that this experience has taught us to protect the Cause from such persons, for had we, in the beginning of this violation, unitedly and with one accord held aloof from this woman she would have been helpless in her attack, and our assembly would have been safe through obeying the command of The Covenant to hold aloof from such souls.

---ooOoo---

In the Summer of 1912 Abdul Baha, after His visit to Green Acre, was spending a few days in the home of Miss Maria P. Wilson, in Malden, Mass. One afternoon I was in his presence, in company with Mirza Valiollah, the son of Vargha, the martyr, when Abdul questioned me about the friends in Washington. I told him of the meetings, arrangements for teaching, and so on, explaining that some of the friends wished to arrange for a room for teaching, to be open at certain hours of the day, where the believers could go in turn to teach inquirers, who, it was hoped, would come. Immediately Abdul Baha spoke, and with much decision said: "But all are not prepared to

teach." Then he gave me to understand that those who had a spiritual wisdom and a knowledge of the history and principles of the Cause should do the teaching, while the others should bring seekers to these teachers to be taught.

In several of our assemblies at various times harm has been done through the placing on the platform as speakers and teachers those who were not prepared to do this work in the Bahai way. Many of us recall the "Nutt" and "Thompson" episodes which took place in Chicago some years ago. In these cases sufficient care had not been exercised, and these men, who did not have any real grasp of the Cause or of its spirit, were placed in very prominent positions in the work, and thus afforded every opportunity for the exploitations of the personal ambitions and self-aggrandizement which they sought, which eventually caused their downfall, with the accompanying set-back to the spiritual progress of the Cause.

The Bahai Revelation is the Word of God to man, and it contains all the truth and spiritual explanation necessary for humanity for this New Age which has now dawned; therefore, the Bahai teachers have but to study and to understand the truths as revealed, and to give them forth by word and by deed, knowing that this spiritual seed will take root in the hearts of those souls who are prepared for the kingdom. In any scientific or intellectual pursuit of profession a lifetime of study, effort, and labor is required in order to bring forth good results. If this is the case in these mundane pursuits, how much more necessary is it that in this most vital thing in this world, the religion of God, its teachers and disciples should devote themselves unceasingly to perfecting their knowledge, wisdom, and understanding of its principles, in order that they may do good and efficient work in the Lord's Vineyard. When all those who stand forth as teachers in the Bahai Movement have attained to a fundamental knowledge of the Cause the danger of violation will not then be as great as formerly, for they will guard most carefully against it, protecting the pure instructions from any and all foreign ideas. For the information of some people I will cite a few instances which have come to my notice, in order to show how harm has been done by uninformed persons who, though possibly sincere, through their blunders have brought false teachings into the Cause, and consequently confusion and a set-back to the Cause.

In no other place, to my knowledge, have so many teachings foreign to the Bahai Cause been given along with the Holy Word as at Green Acre in the past; that is to say, before the work there was taken over by the present board of Bahai trustees, who are now standing upon the principles of The Covenant in their endeavor that nothing but the reality of truth shall be taught from that platform.

I recall once being at Green Acre when affairs were still under the old order. It was opening day of the season. Our brother, Harlan Ober, had just returned home from his Bahai mission to India. He gave the Message of The Covenant before a large gathering, telling how it fulfilled the divine prophecies and promises in the religions of the past, and explaining how it met the present-day religious needs of mankind.

It was an inspiring address, and when the speaker had finished a spiritual enthusiasm was very manifest in the audience, but the leader of the meeting did not have a clear Bahai vision; otherwise a certain Oriental man present would not have been asked to speak. This man represented one of the ancient philosophies of the East. He arose, and with a gentle manner and way which, to the majority present, seemed sympathetic and "spiritual", he quietly but persistently explained away the principles given by our Bahai speaker, in the end actually putting forth that ancient anti-Christian theory that "we are all divine manifestations of God", and all we have to do is to look into our own natures to find that we are infinite and co-eternal with the Creator. Perforce the whole tone of the gathering changed. The people went out, confused in mind and troubled in spirit because of the conflicting thoughts expressed.

This method of conducting meetings was habitual in the early seasons when the Bahai Message was being given in Green Acre, it having been the policy in those days to give as many different (and consequently conflicting) teachings as possible in the vague hope of in some way harmonizing all philosophies, theologies, and creeds, without discriminating between divine reality upon one hand, as differentiated from arbitrary ideas, imaginations, and superstition upon the other hand. The inevitable result was confusion of thought and diffusion of purpose which, at the end of a number of years, had produced nothing permanent. Now, however, under the present Bahai direction, the Green Acre conferences have emerged from their former chaotic state, and are being conducted along the constructive lines of the Word of God. Upon this firm basis a new institution of reality is growing, and the friends serving there are taking every precaution to eliminate from their midst those who would seek to circulate teachings of their own that would be inimical to the development of the spirit and philosophy of the progressive Cause of the new age.

Violation of the Bahai Cause has at times been perpetrated by those who have something that they wish to "get over", to express it colloquially. Surely nothing be more directly against the spirit of the Cause, and more deadening to the ideals we are striving to realize, than that anybody should make use of the Cause for any personal ends whatsoever, for this is a direct violation of the principles of Baha'o'llah.

The older Bahais in America will recall that at various times in the past certain persons have tried to exploit their own ideas upon particular subjects through the Bahai Teachings; therefore, they will understand and realize some of the dangers to which the Cause has been subjected. For instance, one man had some extraordinary ideas upon evolution, another some upon astrology, upon the Great Pyramid, and a theory upon the human sexual relation, which at various times were advanced as "Bahai Teaching", all of which caused trouble and the eventual spiritual downfall of these people as exponents of the Bahai Revelation. Efforts have also been made by other people to use the Cause for various forms of propaganda, and while none of these attempts have succeeded, nevertheless, while they were operating the Cause suffered a temporary set-back.

Perhaps the most flagrant attempt to mislead the people of The Covenant, now uppermost in the minds of our people, is that of the so-called "Harmon Teachings", which for some little time past have been promulgated by a small group of people in and about Boston. As shown in the recently published report of the Bahai Committee of Investigation, these teachings were spread among some of the Bahais ostensibly as helps to elucidation and interpretation of the teachings of Baha'o'llah and Abdul Baha, but as one delved deeply into the study of these doctrines one found that they subtly attacked and denied the very foundation of the Bahai Cause, so that their spread through the Bahai groups was in reality a blow well aimed at the Root and Branch of this Cause, and they were all the more dangerous because they were put forth under the name "Bahai". Whether the upholders of these doctrines were ignorantly or knowingly violating the Bahai Teachings in no way changes the effect of their doctrines upon the Cause, which was, that the Bahai ideals were being destroyed.

The Bahais have voiced no objections to individuals or other organizations putting forth whatsoever teachings they may desire, but when attempts are made to ingraft foreign ideas into our Cause, we arise in righteous indignation to protect the Revealed Word. We have love for people of other religions who oppose us and meet us in the field of fair argument, but we do not wish to be associated with those who try to make a sect within our Cause. Truth is truth and admits of no division.

It was said, some years ago, that a party of "German-Americans" went to Berlin and applied as such for presentation at the Imperial Court. They reply given was that if they were Americans they should make their applications through the American Ambassador, and if they were Germans they should make their application through the Imperial Chancellor, but "German-Americans" were not recognized, since they did not come under the established category of nationalities. Can we not apply this reasoning to our own situation. We welcome Bahais in our midst, and we welcome in our midst Harmonites and all other religionists who sail under their own colors, but for the good of the Cause, and its pure ideals so dear to us, we can not allow hyphenated Bahais of any type to come into our midst, making division and disruption.

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I have no doubt that we are all more or less given to romancing. When we find ourselves faced by sordid material conditions not to our liking, from which there is no escape, we naturally turn to the realm of the ideal for solace and relief, for as long as we can live in that realm of thought we are free from the limitations of this material plane of existence.

In the unseen realm or plane of existence, upon the one hand, there is the plane of spiritual reality, or that of the Kingdom of God, while upon the other hand there is the plane of imagination and superstition which has no true reality, and is but a passing mirage of our own thoughts and conceptions as well as those of other people. The general experience of all of us in turning to God's Cause has been that the things of the material world did not satisfy the longing and the craving of our souls; therefore, in turning to the divine reality of the religion of God, and in living in that spiritual realm we find freedom from the world and its false standards. On the other hand, those who turn from materiality in its most material sense and ensconce themselves in the realm of superstitions and imaginations also find a certain relief from material, material conditions so uncongenial to them. These people, however, are merely romancing in their thoughts in a realm which is not real, but imaginary, a realm which begets nothing but confusion of thought, diffusion of one's vital energies, and is not conducive to the real welfare of the individual or of humanity.

How often do we hear the thought expressed that "if one is sincere in one's belief and lives up to it, it matters but little what one believes." It is self-evident that such ideas emanate from minds which do not think below the surface of things, for the student of psychology or human nature knows right well that the result of the lives of individuals and of peoples is the result of the working out in their lives of the principles of their religion or philosophy. For instance, let us consider religion in the ordinarily accepted sense of the term, consisting of priesthood, dogmas, forms, ceremonies, and so forth. The countries of the world which are most backward in civilization and progress are those where the religions of this type, containing the most superstitions, are dominant, for under these systems the people are kept in ignorance by their religious leaders. Now, on the contrary, we find that in those countries where education, science, progress, and civilization are most advanced, the people are free from the moral domination of the prescribed and dominant religion of superstition. In like manner are the progress and the degree of civilization in other countries directly commensurate with the purity of their religion from superstition and the truths that they teach. True religion comprises a knowledge and an application in the lives of its followers of those moral and divine principles or laws which govern the spiritual advancement of people. These facts prove that it is of vital importance <u>what we believe</u>.

True religion is not a matter of supposition or conjecture, but is the knowledge and the spirit of the realities of the Divine Kingdom and its basic spiritual laws, manifest to humanity and known and lived by people. Such a religion is bound to bring forth good and high results in the lives of its followers, whereas a religion or superstition is destined in the end to bring forth no good results.

I this strenuous age of physical and moral conflict many souls are seeking to get away from the sordidness of the material world, and these people in vast numbers are turning their attention to non-material things, some to the true reality of religion, and many to the alluring but unreal realms of imagination. The first, which is real, affords a permanent emancipation of souls from bondage. "The second at most affords but a momentary relief of the soul from distress. Let us consider for a moment the growing "Movie" habit of the masses of today, feverish in their desire for the artificially-induced sensations which these photoplays give. For a few cents, for the duration of the reel, the poor working girl, in imagination, is taken into the dreamed of home of luxury, where she is the recipient of the attention of noble-born and very wealthy gentlemen; while for the same time limit of the reel the middle-aged man, perhaps a clerk who spends his days keeping books by artificial light, imagines himself to be the dashing young hero of some wild-west romance, or the prince of fortune upon whom some fair and beautiful lady is bestowing favor.

Then, too, there are other forms of getting away from one's uncongenial sphere. Many people lead lives in imagination, apart from the daily routine, in story reading and in psycho-occult flights of imagination, which take them into the ethereal realms of mystical speculation and day dreaming peculiar to certain temperaments. Another form of this thought dissipation has been found in all ages in the following of soothsayers and oracles, and which has attained great proportions in these modern times in "automatic writings" and "communications," through "mediums," and in the doctrines taught by several modern schools of ancient lore, which have deceived many into believing that if a person for a sufficiently long time hold in thought a creation of his own imagination he will eventually be able to "demonstrate" it or realize it in the material world of actuality. In these imaginations people, so to speak, "deceive themselves" into spending their lives, in many cases, in the pursuit of an ideal which is pure superstition, and, consequently, their ideals having no reality their time and vital life forces are wasted, and no lasting good can come from such living. One noticeable thing in such cases is that people who thus delude themselves rarely, if ever, realize their own condition. They are usually "sensitives" and cannot bear disappointment or the mental suffering which this entails. Consequently, the unconscious working of their minds seeks to reinforce and to protect their ideals from the attacking ideas of reality, with their inevitable disillusionment. The individual finds a certain relief from sordid earthly conditions in the imaginary realm which he has created for himself and his mind refuses to let into his consciousness or to acknowledge that which would cause disillusionment, thus shutting the door to reality.

The reason why I am going so at length into this psychological discussion is to point out certain forms of violation of the Bahai Cause, ignorantly perpetrated, but none-the-less dangerous to the growth and well-being of the Cause, by people who have not distinguished

the difference between spiritual reality, and supposition or imagination, in their efforts to teach and to carry on the work of the Cause. Wherever the flow of the pure water of the knowledge and the spirit of truth in religion is contaminated by imaginary theories and superstitions the souls suffer, become confused in thought, and the body spiritual of the Cause as a whole becomes ill and is in danger of disintegration; and until this source of contamination is removed and the body spiritual is purified of such false doctrines the whole Cause is in danger of death or extinction.

In order to further illustrate, I will cite an example of some people who had certain imaginary and romantic hopes and ideas which they tried to realize by endeavoring to make them appeal to some of the Bahais as desirable, and to enlist their sympathies and help in order to carry out certain work, founded upon imagination, thus diverting into fruitless channels Bahai substance and energy which should have been used for the carrying out and the realization of the pure ideals of The Covenant.

In an assembly with which I was once identified, there was a man who never came to the Bahai meetings. He had psychic revelations of things which were going to happen. He saw himself as a great leader of the people, at the head of armies and of political and national affairs. These hopes and aspirations he communicated to some of the Bahais and these people with great ardor espoused his cause. They worked with him long and with steadfastness. They were mistaught and misled to believe that the confirmation of The Center of The Covenant was upon this man whom they expected to see seated in the White House, a potentate of the first magnitude. Furthermore, they believed that the furtherance of the Cause of God awaited the rise of this man to champion it among the nations of the world. Now, the man thought that much money was needed to float his vast projects. He had visions of a big treasure in "ingots" of gold which, hidden in the earth by the great Montezuma in Mexico, awaited to be located by him, not for him personally, but only to be appropriated for the uses of his cause of politically reforming the American nation and the world.

It was an inspiring romance to those who believed themselves to be a part of it. After much effort sufficient funds were assembled to form and finance an expedition into the mountainous interior of Mexico to locate and get possession of the anticipated treasure. A party of several men associated with the Bahai Cause made the journey which, though undertaken several years ago before the war trouble in Mexico, was even then not without its perils. After a long journey by sea and by land these adventurers found themselves in the mountains where, according to the "vision" and "communications", the treasure awaited them. They encountered innumerable difficulties, but by the "psychic sense" were directed to a certain canyon on a certain hacienda (property), and there they were led to believe that below a certain pile of stones was the mouth of the cavern (carefully concealed) which contained the great Montezuma treasure – in those lands famed far beyond any of the yarns the old sailors tell of Captain Kidd's secreted wealth.

When the man himself had progressed thus far with his story, I asked him what happened next, and he explained how at that critical moment one of the party had a psychic impression that the time was not ripe to try to unearth the treasure so, guided by the "spirit", they all came back to the States. The man is true to his convictions, for he still believes that the treasure is there, and that some day it will be his to spend upon building great works for humanity, including the founding of a new capital city for the United States somewhere in the West, where he will sit and rule, and incidentally to spend for the building the of a great Mashrak-el-Askar.

Were I able to recall and recount all the details of this man's dreams and adventures, they would make a most interesting tale of adventure. He had a fertile imagination, and was sincerely consistent in devoting all of his time and energy to the pursuance of his great romance. This matter was kept quiet and within a comparatively small circle of Bahais, so that the fatal consequences of its influence, which diverted the Bahai energy of these people into channels foreign to those of the Cause, was limited to the few who espoused the idea. The pity of it all was that for a period of years some of the people of the Cause devoted their precious time, energy, and money toward the realization of this dream which came to naught, thus allowing this unreality to take preference in their lives over the real spiritual work of teaching the Cause which Abdul Baha is calling us to do. The violation of the Cause was owing to this dream being presented by these self-deceived people to certain of the Bahais for support as a Bahai work and service confirmed by Abdul Baha. I was approached several times to use my influence to solicit funds for this enterprise.

I am sure that the friends who are conversant with Abdul Baha's teachings will feel with me that indulging in these flights into the unreal bedim the true spiritual sensibilities and perceptions of the believers, and the friends should protect other friends from all such foreign intrusions.

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In Baha'o'llah's sacred writings playing or gambling for money is forbidden, and this principle touches upon one of the most widespread evils of this present day civilization under which we live, for while but a few people of all humanity actually play for money stakes, nevertheless, most people through some conventional manoeuver, quite within the law, would like to make a fortune quickly and without actually working for it, and this is the spirit of the gambler in its incipient stage, working in the psychology of man, whereby he is convinced, and perhaps sincerely too, that it is thus morally right for one man to profit by another man's labor and loss.

The general spirit or ideals of this now popular philosophy of life are clearly seen in the popular short story literature, in the drama, and in the "movie" of the present day. Here is seen the typical hero of the masses, he who by a gambling venture in business, or through some streak of luck, suddenly finds himself in possession of a large fortune out of all proportion to any outlay which he has made of substance of labor.

Few, if any, of us are entirely free from this desire to make much out of a little, since by the generally-accepted moral code of the day it is considered right and honorable to do these things, nevertheless, with a little study of the principles of the Bahai Cause it can be clearly seen that this particular phase of the business world of today does not harmonize with the spirit of the Bahais or the ideals which our religion upholds. For this reason, whenever this spirit of the gambler, or of money getting, appears in our assemblies the result is always bad for the Cause. Were the history of the Bahai Cause in America to be written, it would show that upon various occasions people wishing to "make money" have duped the people of the Cause by appealing to the inherent gambling spirit of this day and age, from which in many cases even the most sincere Bahais are unconsciously not altogether free.

I recall an instance in Washington some thirteen or fourteen years ago. A man before the public and prominent as a teacher in the Cause frequented the meetings with a large, heavy, and particularly attractive yellow nugget in his pocket, which he said came from a mine rich in gold which he possessed. Moreover, he represented it as having the blessing and the approval of Abdul Baha, and he stated that all

the money coming from it was to be used for the Cause. People were warned by certain of the Bahais not to have anything to do with the affair, but that nugget was an entirely too enticing and alluring a temptation for all to withstand. Even some poor widows bought stock by cash payments, and that man left town with their money, and neither he, the mine, nor the money have been heard of since.

Another venture of a similar nature was foisted upon some of the Bahais by a person in the West, not many years ago, in the form of another mine, in which several of our friends sank money in the hope of making a great fortune for the Cause. This mine also was said to have had the confirmation of Abdul Baha. After much trouble and spiritual loss to the Cause the matter came to naught, all the money was lost, and the friends thus deceived found that Abdul Baha had never been advised of the matter, and that they had been duped.

Of late years some people in New York City conceived the idea of a motor which was to revolutionize every kind of a revolving machine. It was launched as a Bahai concern, and the name Mashrak-el-Azkar was coupled with it, for it was said that a certain percentage of the proceeds of the "earnings" of the company would go to the Mashrak-el-Askar, providing the Bahais bought the stock. A number of people were thus deceived by the woman who was promoting the project, people who could ill afford to lose their money. I know of one widow, a Bahai, dependent upon her own efforts for her living, who actually borrowed money to invest in this company. I have had many inquiries regarding this "motor", but those who have put their money into it are now in despair of ever realizing anything on their investment.

There have also been other business ventures, as well as personal projects, put forth in the name of the Cause, in which the Bahais have lost everything they invested, but I have cited sufficient data to make it clear that such matters lead but to the material loss of the friends, and to the spiritual confusion of the Cause so dear to us, so that it is not necessary to dwell further upon this particular phase of violation, for whenever such deceptions are perpetrated in the name of Baha it is clearly violation, and the friends should warn others thereof.

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Another phase of violation of the Bahai principles has been committed by people who seek money or financial advantage in the name of the Cause, people who, it would seem, expect others to support them. This type of person usually attaches himself to people of reputed wealth. There have been various well-known cases of this kind in the brief history of the Cause in America. Some of these persons have operated quite extensively, getting money for themselves under various pretexts, causing the dampening of the spirits and ardor of those whom they deceived, and in some cases actually driving them away from the Cause. Surely it is wrong to pass unnoticed such unseemly things without making some definite tangible objective effort to warn people of these impostors, for by remaining silent ourselves we in reality become the accomplices of those who are doing evil, for our silence facilitates the operation of their plots and schemes.

A curious instance of this type of violation for money, where the friends did not warn others, was recently told me in Boston by Mrs. Kinney. It occurred in New York City about fifteen years ago. A man claiming to be a Bahai borrowed money in considerable and increasing sums from several of the friends. He made no attempt to clear his obligations. He continued getting money under false pretenses from others in the assembly. Then these friends took counsel together. One of those present applied to the situation the verse from the Hidden Words: "Breathe not the sins of any one as long as thou art a sinner", and also "Hear no evil, and see no evil……Think not the faults of others to be great, that thine own may not seem great; approve not the abasement of any soul, that thine own abasement may not be exposed." Without consideration these friends thought they should "be kind" to the man and not "expose his faults to others", so it was decided to hush the matter up and to say nothing of it to any one. The result was that the man continued to get money from people whom he met in the meetings, until much trouble and discussion was created and seekers were turned away from the meetings by the presence there of that man. In the end the friends were obliged to come together, and then they very wisely and in conformity with the teachings excluded him from the meetings, so the storm passed, but the Cause suffered, as would not have been the case had the revealed instructions regarding this form of violation been immediately applied as soon as the friends discovered the "first traces" of hypocrisy.

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At various times in different of the Bahai Assemblies people have imagined that they received special instructions to do definite things by "telepathic" or "spiritual" communications from Abdul Baha, through spirit mediums, voices, or automatic communications, and in some cases these people have even claimed to have received direct revelations from Baha'o'llah and The First Point, The Bab.

To my knowledge, on several occasions, and in more than one city, some of the believers have been induced to form "concentration circles", in order to secure "spirit revelations" to help to a better understanding of the teachings. Generally, the knowledge of these matters has been kept within a limited circle, so consequently they have not caused any special general agitation among the friends, though in recent months a paper, psychometrically written several years ago by one of the friends, to which originally her own name was attached, fell into the hands of some people who, not realizing that it was only supposed to be a psychic communication, but thinking from the wording of the text that it must comprise Abdul Baha's written words, proceeded to attach his name to the document, and hastened to spread it in all parts. Much confusion of thought ensued the moment that this writing was placed among the revealed words. This shows the necessity for keeping the revealed teachings pure from all other teachings.

Recently, only within the past few months, a well-meaning, sincere, but misled woman thought that she had formed an astral connection with Abdul Baha for the purpose of conveying messages from him to the people in this country and elsewhere. She sent written "Tablets", telegrams, and other messages over Abdul Baha's signature (with her signature attached) to the President of the United States, to General Carranza in Mexico, and to many of the Bahai friends, all of which would have caused much general confusion and trouble had many people taken her seriously. Upon recent information, I understand that she has ceased these activities, but not until she had caused a great disruption among the Bahai circle in the town in which she lived, for her communications were not in harmony with the Holy Teachings. Here is another clear case of violation of the Cause, for we are distinctly taught to circulate as the Holy Writings of The Center of The Covenant only those utterances which are signed by Abdul Baha, and known to be true Bahai Teachings, and thus known to be authentic.

I still have another case in mind which illustrates the bad results of mingling such human phenomena with the teaching. This took place in one of the Atlantic Seaboard cities, where for several years a good deal of Bahai work was done. Teachers repeatedly visited that city, and a group of faithful souls assembled regularly to study and to teach, but the friends there were not sufficiently wide awake to protect

the members of the group from one within their own fold. She was a woman who had "psychic revelations", and these she persisted in introducing into the Bahai meetings, until she quite broke up and dispersed that assembly, causing a great deal of trouble. In many cases Bahais are so tender-hearted and loving to every one that they shrink from being firm with those who would thus side track the Cause in these ways, for fear of wounding the feelings of these offending ones, but when we study carefully the teachings of Abdul Baha we find that the Cause must be protected from the destructing influence of such people without regard to their personal pleasure or displeasure.

I once had a very narrow escape myself from the toils set for the unwary young Bahai by an older man of "occult experience", who was then the generally-accepted leader in the assembly of friends in Washington, D.C. I was living in Europe when I first heard of the Bahai Revelation, and during a period of three years abroad I had been associated with the Bahai friends there, but later I returned to America, took up my residence in Washington, when I met this older man, to whom I refer. Being enthusiastic in the faith, and without much knowledge of things spiritual, (for in those days we had but a meager and limited Bahai literature from which to glean a knowledge of the principles of the Cause) I looked to this man to teach me many things. He at least looked wise, and was accepted by the Bahais as their leader, always presiding at the meetings, so I naturally accepted his wisdom without question.

Upon various occasions he came to my office to talk to me, and it was on these occasions that I first began to detect something in his influence which was distressing to my soul. I was then trying to build up a professional business and at the same time do some Bahai work. I confided to this man these desires and ambitions, but very cleverly he suggested to me that "were I known to have anything to do with the Bahai Cause it would prejudice people against me," and he reasoned that it was the church people whose influence I needed to help me "get along in the world." From a purely business consideration this reasoning had its appeal, so unsuspectingly I listened. Then he continued to advise me to identify myself with the members of the congregation of a certain fashionable church in the city, frequented by people of reputed wealth, suggesting that in order to get into their good graces it would be well for the time being to sever all Bahai connections and take a prominent part in church and Sunday school activities; nor was this the end of his argument, for he gradually unfolded to me, with an alluring air of mystery calculated to appeal to the imagination of the unsophisticated, certain claims which he had regarding the possession of "occult powers", by the practice of which, were I to become "his pupil," I could hoodwink those poor unsuspecting "rich church people" into giving me vast commission, where I would find an extensive field for the practice of my profession, and finally be able to actually "influence" others to give me money without further exerting myself for it. Then after I had accomplished all these things as "his pupil" I would find myself in affluence and then be in a position to "really be of service to the Bahai Cause". Thus he sought to get a certain control over me.

I smile now when I think of how I listened to this old scalawag, but I did listen to him up to a certain point at any rate, and I did this because I took him to be a leading Bahai, for he continually told me that his being in "Our Cause" had resulted in his development of these "spiritual powers" as he called them. As his thoughts entered into my consciousness, I instinctively knew that something was wrong somewhere, so for my own peace of soul I avoided the old man. I now believe it was the guiding spirit of The Covenant that saved me from his machinations, for it was not through any knowledge of the teachings of Abdul Baha that I was saved from this trap, for in those days I knew nothing about such violation. The immense amount of harm to the Cause which a man of this type could accomplish while travelling under the guise of a Bahai teacher is clearly evident to anyone. He did do much harm to several souls, whom I know, before he went out from the Bahai meetings in Washington. That was a long time ago to be sure, but now I am sure that, had we been endowed with more knowledge in those days, we would have been able to have been able to protect the Cause from such souls then violating.

A year or so after this episode I had another experience of a different but at the same time somewhat similar nature, though it came to me in so different a form that I only recognized the similarity after I was freed from the whole affair. In the Assembly where I was at that time there was a very respected and revered Bahai whom I and others looked upon as having much inner or spiritual knowledge. We often talked together and I found enjoyment in her company, though now I recall having had at times a feeling that she was a little abnormal or weird.

As we became better acquainted, she spoke to me about a friend of hers who had great "spiritual" powers, representing him as a Bahai who did not wish to be known as such for "reasons", but who some day would come out into the arena of the activities of the Cause and he heard of far and wide as an "adept" of the Bahai Cause, but none of the Bahais were to know anything about this person until later.

One night we called to see this man at his home. He proved to be a somewhat pleasing man of about my own age. He had dabbled a bit in psychometry, gave "readings", and was supposed to be versed in the philosophy of the Hindu magicians. We soon got to understand each other quite well, but the Bahai person who took me thither has never, of my knowledge, become "wise" to him, and to others of his type who try to impress themselves and others with the importance of their own "wisdom". The distressing thing for the Cause is that Bahai persons who are off on such tangents are instrumental in confusing the Bahai activities of many people by leading them off on similar quests after "false gods", and all in the name of the Bahai Cause.

Often one who is in reality going against a command of the Covenant is sincere in intention though ignorant of violation. A case of this type came to my notice two or three years ago. In the assembly where I was at that time it had been very difficult to work up any general enthusiasm for the Mashrak-el-Askar, although there were people in the group who here and there as individuals were making real sacrifices in order to send offerings to Chicago. For some time I could not understand the reason for this condition of the lack of interest in the general assembly in this most important feature of the Bahai work, until one night I had occasion to walk home from a meeting with one of the believers. It was late in the evening, the hour, when men are wont to talk over things, that this friend unfolded to me an invention or plan which he and one or two other members of the assembly had worked up for the making of a vast sum of money which they intended using for the Bahai Cause. It was a perfectly fair and square thing they had in view, he said. No one was to suffer directly or indirectly, by their gain, and he felt confident of success. Although without much confidence in the undertaking, I expressed the hope, and with sincerity too, that they would be successful, adding that if so they would be in a position to build the Mashrak-el-Askar. Whereupon my friend assured me that they had already considered this matter, but that one of their number, one who was regarded as prominent in Bahai work in that city, had decided that it was not yet the time for the building of the Mashrak-el-Askar, so they intended to hard the money they hoped to make, until some future time, when it would be directed toward the building of the Mashrak-el-Askar.

The general inactivity of that assembly in regard to the Mashrak-el-Askar was no longer a mystery, for the most prominent Bahai in the place was unknowingly opposing Abdul Baha's desire that the Mashrak-el-Askar should be built as speedily as possible, and notwithstanding this person's ignorance of the command the influence of this unconscious opposition was there, and was working.

Moreover, this condition was further traced to the teacher who had brought this person into the Bahai Cause, for that teacher had a somewhat limited vision, and was never awake to the real importance of the Mashrak-el-Askar, and was even known to have opposed the work and to have tried to influence people against contributing toward its site and building. After much effort and work the Bahai in question in that assembly became informed of Abdul Baha's wishes regarding the early erection of the Mashrak-el-Askar, and became entirely freed from that trace of opposition to the will of The Covenant, and did some tangible service for the Mashrak-el-Askar, and there was a decided change for the better in the attempt of that assembly as a whole toward this phase of our work.

My reason for mentioning this episode is two-fold: First, to illustrate that like begets like. A teacher who is firm in The Covenant will bring souls into the Cause who are firm in The Covenant, and if there are traces of violation in one who is promulgating the Cause, be it willful or ignorant violation, those traces will be spread to others who may be inherently free from it, but who, through this contact, will become contaminated, as in the case which I have just cited, where one person dampened the ardor of an entire group or assembly. Second, my though is to show how one who is unknowingly under the influence of a thought opposed to the will of The Covenant, when shown by other friends, in the spirit of humility and love, the reality of the command of The Covenant, will sometimes see his or her position, and becoming free from this counter-influence may be firmly established upon the foundation rock of the Cause.

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In the past some of the people have not always realized the necessity for holding aloof from those who associate and sympathize with the violators, they being unaware that through association one becomes a violator, be it so consciously or unconsciously. Also, in the past I have known some of the old believers who, thinking their firmness in the Cause to be beyond question, have ventured into such association ill-advisedly, and have had to suffer the consequences, which in some cases have proved spiritually fatal to them. Many of the friends in America will recall the attempted attack of a number of people upon the faith of the friends of The Covenant, which took place in London a few weeks prior to the outbreak of the present war. In this case Abdul Baha himself through cablegrams and tablets warned the friends against the violator-in-chief of the party and against his relatives, who were with him and in sympathy with his stand.

Until that time the London Bahais had never had any special acquaintance at first hand with the nakazeen, so, as far as direct experience was concerned, they had no knowledge of the matter. One of the attacking party, Mr. Sprague, had violated through association with and espousing the cause of the chief nakaz of the group. For a number of years Mr. Sprague had resided in London, where he had been known far and wide as a Bahai teacher, and where he had formed many friendships with the Bahais and those interested in the Cause. Some of these people, because of their personal friendship and devotion, in their faulty wisdom reasoned that they could receive Sprague into their homes and meetings.

Thus the spirit of violation entered into that assembly. This caused the downfall of several of the most prominent figures in the Bahai work in London, who forthwith became the enemies of Abdul Baha, while some others were spiritually depleted and upset by this contact, but were able to sever it just in time to save themselves.

An instance of the poisoning effect of violation was very clearly seen in the case of one of the prominent Bahai leaders in London, who was for several years secretary of the assembly, and who clung to his friendship for Sprague rather than follow the teaching regarding avoiding the violators. All of this person's former love and devotion to Abdul Baha turned to rancor and enmity. He wrote a long letter to Abdul Baha, denouncing him in the most bitter terms – replete with words and epithets which a Bahai would shrink from repeating. Then he took this document to various Persians in London, in order to have a translation made to send with the original to Abdul Baha; but none of these Orientals would translate such a tirade addressed to The Center of the Covenant. Then this person forwarded his epistle to the Holy Land, but not before circulating copies of it among certain people in London in order thus to disturb their equanimity. One of those who received a copy of this letter showed it to George Latimer and tome. A few months later, when we both reached Haifa, we learned that Abdul Baha had received the original.

Upon the other hand, those who, with implicit faith obeyed Abdul Baha, were the spiritual pillars of that London assemblage, and the soldiers of Abha. The fight and struggle between the firm ones and the violators was most intense. There was no middle ground upon which anyone could stand, so after a brief season of conflict it was found that every one had chosen a side, a clear and distinct segregation between the wavering and the firm ones was accomplished, and it was from that moment that the real and the new work of the Cause began in London.

Previously, people had mingled with the friends in meetings, putting forth teachings or their own to the extent that the thought in some of the gatherings was most heterogeneous and confused, and the meetings, though large in numbers, were often without poise or fragrance; but this was not so after the Cause was freed from the association of these people, for then the talk, the thought of all the gatherings was entirely centered about The Covenant, and through this turning to the Center of the Bahai spiritual power the people became quickened with a new enthusiasm and power to go forth to spread the glad tidings of the Kingdom.

Eleven years ago I was privileged to make a brief pilgrimage to the Fortress of Akka to the presence of Abdul Baha. While there, I met a Persian, Aga Seyyed Esmollah by name, who for many years had been associated with the Cause. He was a tall and striking figure among the friends, and I recalled having seen him in several photographs of Bahais which had been sent to me from the Orient, particularly in two groups taken at the official laying of the foundation of the Mashrak-el-Ashkar of Eshkhabad, in which he occupied a prominent position close to the front of the camera. Aga Esmollah was very kind to me, professing the greatest friendship, and after I returned to America he wrote to me frequently, sending me various little trinkets and keepsakes, souvenirs from the Holy Land, such as are treasured by many of our people. Then, little by little, he began trying to poison my mind against The Center of the Covenant, all the while professing the deepest friendship for me and solicitude for my understanding of the writings of Baha'o'llah and apparently doing me acts of kindness. I had the most perfect confidence in the world in this person, but he grew so bold in his letters that before he had gone very far I saw the condition, which I confided to Mirza Ahmad Sohrab, and we immediately posted his letters and communications to Abdul Baha. Some of these documents received toward the last were much more bold than the earlier ones, so that their intent was quite apparent, but the earlier ones were so subtly calculated to filch from me my faith in God and His Cause that I wonder that I ever understood the situation. The cunning of it all was that it was done in the guise of Bahai friendship.

Some time after this episode I saw Nazimova play "Belladonna", dramatized from Hichen's novel of the same name. In the story the woman Belladonna, tired of the attentions of an idealistic and romantic husband, seeks to put him out of the way through the administering of moderate but frequent doses of sugar of lead. All this time she was professing the greatest love for him, and sympathy for his waning health, as he grew weaker and weaker, dying inch by inch as the deadly drug took its effect. At the eleventh hour the husband's life was saved by the intervention of a friend who managed, with much difficulty, to interrupt this sly process of poisoning. It was an unnatural and a most gruesome tale, but one which I immediately coupled in principle with my experience with Esmollah, for though this story of Belladonna is hypothetical, yet it portrays in the physical what this Persian was trying to accomplish with me upon the spiritual plane. It was fortunate for me that I was at a sufficient distance from this nakaz to have made it difficult for him to observe the effect of his evil suggestions. Thinking that his influence was stronger than it was, he grew so bold that his scheme became so very apparent to me that much of the element of danger was thereby eliminated.

One can forgive and even forget when having been taken advantage of in a monetary way, for it is understandable how one person may be led through material need or false considerations to take from another his money, from which in turn the thief may reap at least a material return; but it is impossible to forget such an experience as the one to which I refer, where one violates all truth and standards of friendship, and tries through subtle calumny and lies to rob another of his faith in his religion, for here the innocent one loses his greatest and most cherished possession, through the destruction of which the violator gains nothing.

During the recent work of the investigators of the affair of violation centered in Chicago, there were some of our friends who thought that the Committee ought to seek to unify all the people instead of trying to separate the violators from the firm ones, and that we should through spiritual kindness and by treating them with "love" and "consideration" seek to let the "light of The Covenant" work in their hearts, and thus change their evil ways. These friends were then not altogether clear in their minds as to the teachings of Thy Covenant upon this matter, for we are taught that no amount of kindness of spiritual teaching will avail with souls infected with violation, for until the source of this trouble is eliminated the fate and doom of the souls are sealed.

In the fictitious case of poisoning which I have just cited the deceived husband was being cared for and fed upon the best of well-prepared foods. His surroundings and circumstances in life were decidedly conducive to his health, well-being, and happiness, except for the regular administration of the poison, over which no amount of good food, fresh air, and other good things, had the slightest effect. The only thing which possibly could have saved his life was the cessation of these doses of poison, and this his friend accomplished, and thus he was saved.

As we study the Bahai Teaching, do we not find in Abdul Baha's own words that the Holy Spirit and the teachings of The Covenant have no effect upon the minds and souls of the violators? Are we not taught that the only thing to do is to warn others and to sever all connections from those who are associated with these people?

A number of years ago I heard a story of some small boys, in a certain neighborhood, whose amusement it was to place small but very tight-fitting rubber bands about the tails of dogs, the bands being adjusted close to the bodies of the animals, and their hair carefully arranged so that the bands were not visible. Of course, at first the dogs objected, and obviously so, but soon they subsided and the hapless quadrupeds manifested no further concern. However after some days of this interrupted circulation of blood the tails ceased to wag, drooped, and finally, one by one, dropped off. Then their owners realized what had been going on, but, alas, it was too late, for the mischief had been done. As in the case of these dogs, in many other forms of interrupted blood circulation causing gangrenous poisoning, after the victim has become accustomed to the first effects he feels no particular discomfort until things have gone too far to be remedied. So it is sometimes with the influence of the nakazeen poison, for this spiritual poison works subtly, and like a cancerous growth gets its hold upon the soul before the person is aware of the disease.

I recall going to Montreal, Canada, in company with George Latimer in December, 1914, only a few months after our experience with the notorious nakazeen affair in London. Matters in Montreal were in a very bad way among the Bahais, and some of the friends were awakening to the real cause of the spiritual illness of their group. In their midst was one of the old and well-known persons of the Movement who had travelled extensively and was known throughout the Bahai world. It seems that this man had been in London during the affair there, and during a period of two months had been closely and intimately associated with the leaders there of the violation movement. Some weeks prior to our meeting in Montreal he had gone there, and with an activity unusual for him had entered the meetings, and gone about mingling with the friends of the assembly. He talked continually about "unity" and about "loving <u>everyone</u>", and of the abolition of all prejudices of whatsoever nature we might encounter, but everywhere he went he disturbed the faith of the friends in The Center of The Covenant, while seemingly he was preaching the doctrine of Abdul Baha. By appointment one day, George Latimer and I went to talk with this man, hoping to get him to make a definite statement of his real attitude, thus far hidden, but which was suspected by several persons, and which was causing so much trouble. He received us very graciously, and as a prelude to the interview told us that he hoped that we would "understand and appreciate" his attitude in this "controversy" between Abdul Baha and these nakazeen in London, mentioning their names, and begging us to realize that his attitude was quite "neutral". In other words, as he expressed it, he was "on the fence".

As he evinced no desire to come down off "<u>the fence</u>" onto the firm ground of The Covenant, and as he opposed all our arguments, after a brief interview we left him, and I have not heard of him since. The friends of the Montreal Assembly forthwith separated themselves from this man and immediately there was a change for the better in the spirit of their meetings, and now the spiritual fragrances emanating from that group are recognized and their influence is felt by the friends in the most distant assemblies of the Cause.

In this day, when the foundation of humanity is being shaken by the forces of enmity, hatred, and war, it is not to be wondered at that the faith of the friends who have espoused the principles of universal world brotherhood in the Bahai Cause should be sorely tested and tried. Amid all this heated fury of prejudice and animosity we are standing with nothing but love in our hearts toward all humanity, and to this state of spiritual realization of God's Kingdom on earth Abdul Baha calls us. Our Cause is universal. It holds its members in its fold the world around in whatever country, or under whatever country, or under whatever law they may dwell. This spiritual love which unites us is the love of The Covenant. Whatever enters into our hearts is the way of enmity, hatred, or prejudice, to crush out that divine love is an indication that a force opposing the Cause of The Covenant is there, and we should be very zealous in keeping out from our meetings anything which savors of political propaganda.

We are sure that there is a divine wisdom in everything Abdul Baha does, as well as the things which he does not do. In his wisdom he has seen fit not to express himself upon the political questions now agitation the world. These are political and not religious matters. Therefore, in our spiritual work should we not all follow his lead in thus respect? Is it not unwise for those who stand in the spiritual meetings as Bahai teachers to express personal opinions about these political problems? If we can answer questions from Abdul Baha's words, all will be well, but if we have not such definite statements upon the points in question, it is undoubtedly better that we withhold from giving opinions, rather than attempt to give explanations and make statements which will go forth under the Bahai name and which cannot be substantiated from the holy utterances. Abdul Baha is all-seeing and has a vision beyond present-day conditions. He is ministering to the human conditions and problems of the future, as well as to problems and conditions of the present. When we, his followers, undertake to minister to conditions about us our only firm ground is to follow minutely the words and the spirit of his teaching. Though we, in our human desire may be sincere and well-intentioned, if in word or spirit we deviate from that of The Center of The Covenant we become a danger to the Cause.

Genuine Bahais have no prejudice or enmity in their hearts. The Christ commanded the people to "render unto Caesar those things which were Caesar's, and unto God the things which were God's," and in like manner Abdul Baha commands us to abide by the laws of the country in which we live, and to be engaged in the service of the Cause of Baha'o'llah, diffusing such a spirit of love that all prejudice between religions, nations, races, and classes of people will be transmuted into love and affection. Abdul Baha wishes us to love enemies, friends, foreigners and our native people all alike. His wish is that through the love of the Kingdom we may penetrate all hearts and lead them to The Divine Covenant of Baha'o'llah, so that they will find the light of this new Divine Age. It we are touched by the spirit of antagonism, we cannot convey the spiritual bounty of God to others, for by harboring enmity we are cut off from the spiritual bounty ourselves, so have nothing to impart to those who are hungering for this spiritual sustenance.

The Bahai Cause is clear and specific in its spirit and teaching. Its books and writings are circulated in several languages, so that anyone wishing to investigate and study its principles will find abundant data on the subject. Therefore, one questions the necessity as well as the advisability of the Bahais making statements which have to do with politics, for in avoiding such issues we are carrying out Abdul Baha's instructions, and this alone will protect from harmful influences the Cause which is so dear to us.

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Some years ago while travelling in the Levant in association with a group of Persian Bahais I witnessed a phase of protection of the Cause then quite new to me, and one which I have often thought it would be well under some conditions for us here in the West to emulate. I was then in company with other believers, at the place of business of one of the Oriental Bahais, when there entered a young Mohammedan, quite richly dressed and of pleasing approach. He seemed to know I was a Bahai and immediately began telling me how much he thought of the believers, and how much he wanted to meet an American Bahai, and, somewhat to my surprise, began plying me with questions about the Cause, questions of such an elementary nature that I was astonished to learn that he had not been instructed by these Oriental Bahais in the principles of religion.

Later, after the young man had left the group, one of the Persians explained their reason for silence. It seems that the young Mohammedan in question had a reputation for immorality, notoriously so in that town, although he had a kind and friendly nature, and was liked by people generally for these good qualities. He admired the Bahais very much, and among his Moslem friends never lost an opportunity to praise the Cause and speak a good word for the Bahais, but the Bahais felt that if he were to declare himself as a believer in the Bahai Cause the people, whom he was attracting, would then hold the Cause responsible for his notorious acts, and, realizing that he could serve better on the outside of the meetings than as an avowed member of the group, they did not attempt to bring him into the full knowledge of the Cause before being assured that he would sever connections with his past associates. One of the believers said to me in conclusion, as I recall his words: "We love him very much and we labor with him and pray for him continually. It is for his own protection, as well as for that of the Cause here that we are treating him thus. He is doing good service for the Cause, and this will not go unrewarded. Perchance, God willing, he may change his ways."

Since this experience in the Orient, I have met some people here in the Occident who, for various reasons, temperamental and otherwise, could do better work on the outside of the Cause telling people of the teachings, rather than expounding the principles in the meetings from the stand of a generally-accepted Bahai teacher. I have not doubt that the time will come when the friends in our western assemblies will be so united and wise that they will be guided into allotting to each person that phase of service which each one is best fitted to perform, thus insuring greater efficiency, purer teaching, and better spiritual results in our work.

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One of the species or forms of opposition to the Cause is the soul who resents the divine principle of the Revealed Word. When this stand is frankly, openly taken by a person, we know where that person stands, and can meet such a one, but when a stand is taken in secret and seeds of doubt are planted in the hearts of the people, then that one becomes a danger to the work which we are all striving to do.

Generally speaking, all philosophic or religious teaching can be divided into two types: (a) revealed religions, such as, in their purity, where Judaism, Christianity, and others, and (b) evolved religions, or, more properly speaking, those philosophies which are not traceable to the revelation of a prophet, but which are ethnic in origin, being compounded from the thoughts of many individuals until, though human in origin, they are impersonal.

Toward this latter type of thought many people have drifted in these latter days when "knowledge is increased" and many are "running to and fro," and it is from these human forms of thought that the Bahais are calling the world to recognize and accept the Revealed Word of God as the source from which religion in its purity has come to mankind.

In our work we find that the people of the world in general are attracted to the general philosophic principles of the Cause. The light attracts, but we also find that souls only become confirmed in the Cause when they recognize the "Point of Revelation" from which this spiritual power, peculiar to the Cause, is being radiated to all who attack themselves firmly to The Center of The Covenant.

It was so in the days of the revelations of the past. Jesus, The Christ, in His day, attracted vast multitudes to the general principles of His Religion, but from these there came only a small handful of people, his men disciples, and a few women mentioned in the texts of the

New Testament, who during His mission upon earth recognized Him to be The Christ. The Son of the Living God. It was those few who knew the divine station of The Christ who went forth giving His Truth to the nations of the world, for they alone were able to connect the people with Jesus by preaching to them the message of the revelation of "The Christ, The Revealed Word." Thus as the people turned to the Revealed Word." Thus as the people turned to the Revealed Word in Jesus they became confirmed, for through Him they contacted with God, and became quickened with the awakening spirit of the Kingdom.

It is found in this day that many people unawakened spiritually naturally resent the doctrine of the "Manifested Word" or the "Incarnate Christ." In other words, the spirit of anti-Christ is abroad everywhere. Some people when questioned, who perhaps may bear the name Christian, are often found to be vague upon this point, which is the very foundation of God's religion, for it has been found that while the Manifestation of God is the point of guidance to the believers after one is confirmed, the manifestation is also the point of the greatest test to those who are yet in doubt. In the days of Jesus the Jews did not object to the principles which He taught, but they did object to His being the Christ, the Promised One, and because He proclaimed Himself to be The Manifest Word of God they crucified him.

Of all the religious movements in the world, I know none upon which the people place more stress that do the Bahais upon the Revealed Word, and there is no body of people who take a stronger stand against the spirit of anti-Christ than they do. Basically speaking, the spiritual war which Bahais are now waging against the spiritual darkness of the world is the struggle of The Christ against the anti-Christ spirit in its many forms. As long as our people within themselves are strong in the Lord and in His Manifestation as their point of guidance, they will conquer through His strength, but if they open the doors of our assemblies to ideas and teachings which are contrary to this reality, the work of our assemblies will end in the chaotic frustration of our ideals, therefore, when we discover the traces of this spirit in one who professes to be a Bahai, we should protect the Cause from contamination from that source.

Assemblies are not all the same. Some are more fragrant and more spiritual than others, and this condition is directly proportionate to the purity and strength of the faith of the believers in The Center of the Covenant.

Several years ago I had occasion to visit an assembly where much work of a certain kind had been done and large meetings had been held. I had been advertised to make an address at one of the meetings, and a goodly number of people were gathered there, but just before the meeting was to begin I was quietly taken aside and requested not to make any mention of "The Revelation" or "The Covenant," but simply to talk about the "Broad and Universal Principles of Abdul Baha." Such was the plan upon which the work there had been conducted for years, and all without the anticipated results, for the people heard of the Cause in name only. There was no confirmation, because "The Center" from which confirmation comes had always been ignored. Happily, since the time of that experience one who is strong in The Center of The Covenant and who is teaching Abdul Baha to the people has gone to that city, and now there is a group of strong and firm Bahais.

I once had another experience demonstrating this principle, but from the reverse standpoint, from good to bad instead of from bad to good. It was shortly before the outbreak of the great European war that it was my privilege to visit an assembly in a certain city in company with George Latimer. Originally this city had contained a glorious Bahai Center of spiritual radiance and divine confirmations, and this was because the teaching was first given there by one who was firm in The Center of The Covenant. As the seed of reality was sown in the hearts of the people, they blossomed forth into fragrant Bahais, and the good work continued, but, after some years, the original teacher of that group left and went to live in a distant country, and then there came into that group or friends those who did not realize the station of The Center of The Covenant. They put forth their own ideas, and gradually that gathering lost its former spiritual power and fragrance, until its meetings became a sort of "open forum", where all kinds of ideas, mundane and philosophic, were discussed. One who has witnessed such spiritual disintegration and death as this case presented needs no further argument in order to be convinced of the necessity of friends avoiding the association of all wavering souls whose influence would tend to destroy the faith of the people in the station of The Center of the Covenant.

As is so clearly explained in the Revealed Teachings, the Manifestation of the Spirit of God in man is the source of all divine comprehension and spiritual quickening. Therefore, it has been necessary for the people to turn to these points or centers of guidance in order that they might be quickened and attain to the state of religious wisdom and comprehension to which the prophets called them. All the teachings and divine forces which drew and spiritually attached the souls to the "Word" manifested in the Manifestations was of the truth and caused their firmness and their divine confirmation; whereas, on the contrary, all teachings and human forces which repelled and separated the souls from the Word manifested in the Manifestations was against the truth and caused spiritual stagnation and death. Hence the necessity for the many revealed admonitions to the people of God urging them to protect themselves and others from evil working forces.

In this great day Abdul Baha is the pulsating heart of the Bahai Cause throughout the world. His spiritual power is the Word and Spirit manifested in Baha'o'llah, and through Him the Bahais receive their spiritual quickening force and power in the same way that the various organs of the body receive their strength and vitality from the blood flowing to each of the members of the body from the physical heart. The health, strength, and well-being of each organ of the body depends upon the arterial flow of blood to that organ, for if this is reduced, or cut off, there is an equal diminution and cessation of the supply of energy and vital life-force which that organ receives from the heart and upon which it is wholly dependent for its existence.

The spiritual health, strength, and well-being of Bahais is directly proportionate to their degree of connection with The Center of The Covenant of Baha'o'llah, since it is through this Center that the Spirit of Abha is now proceeding to us. Therefore, it is most necessary to our spiritual welfare that we allow nothing to interfere between us and Abdul Baha, for if we are separated or cut off from him we are sure to lose the flow of vital spiritual force which should be ours, and instead of receiving spiritual blessings we are destined to become as dead and decaying members of the divine body of the Cause of Baha in the world.

Jesus taught His followers to be "as wise as serpents and as harmless as doves," in the pursuance of their spiritual work. Again, in this day, the Bahai Revelators have cautioned the believers, exhorting them to be on the alert for hypocrites who may enter into our midst, sowing seeds of sedition, spreading false teachings, and promulgating personal desires which disrupt the Cause by bringing confusion to the friends and disruption of the spirit of Abha, -- wherein lies the Bahai strength and the virtue of the Kingdom. Therefore, it may be well for us to know in detail how some people have harmed the Bahai Cause. Without doubt in some cases this violation has been practiced ignorantly, without evil intentions, or malice a forethought, but this is not any less "violation of the Cause." As far as the Cause is

concerned, the harm will be done just the same, and Abdul Baha exhorts us to be always on the alert to protect and keep pure from contamination the Holy Teachings of The Covenant.

As one studies the history of the Bahai Cause, it is clearly seen that as the Movement grows its various principles, successively and in the order of their importance, present themselves for consideration and solution, and the well-being and strength of the Cause depends upon the friends considering the most important subject at the time of its greatest importance.

For instance, let us consider the general spread of these teachings in America. When the call first went forth, now over twenty years ago, it was the call of The Covenant to the people, although at that time it was a form only elementary as compared with our present teachings, now so much richer in the revealed words and principles, which in the beginning were translated in but few instances and circulated only in a limited way. Notwithstanding this, however, the spiritual confirmation of the friends in the Bahai Cause came to the people in proportion to the extent to which they turned toward The Center of the Covenant. Then there was a period of a few years when a number of the friends became vague upon the point of the definition of "The Center." Some taught that Abdul Baha was only "one of the disciples" of Baha'o'llah, though of course the "greatest among us", but not different from us save in degree; such, for instance, as St. Peter in the Christian dispensation.

For a long time such ideas were diffused among our assemblies, with the inevitable result that the spiritual connection of many with The Center of the Covenant was so reduced that spiritual weakness and lassitude and much confusion and inharmony resulted, thus demonstrating that there was a point of obstruction in the flow of the Bahai Spirit, causing a leakage of the vital force of the Cause. So matters continued thus until The Beloved Center of The Covenant came to America. He came clad in the mantle of humility and servitude. He was everywhere heralded as the "Servant of God" and of the people, and was always given this title, which he had chosen for himself in order that he might reach the hearts of the people. He tarried with us in this country for eight months, during which time he served the people with all the humility of the Kingdom of God, but during this time the power of Baha'o'llah was working out from The Center of The Covenant, and through Abdul Baha'is servitude at the Holy Threshold and humility before all the people, souls were being penetrated by the power of The Covenant, were being infused by the spirit of The Covenant, and were being quickened by that awakening spirit which proceeds from The Center of The Covenant. After the Beloved had left our continent the awakening came. The Center of The Covenant was proclaimed and was upon everyone's lips. Many became awakened, and turned to Him whom God had chosen, and visible results of this "realization" and "centering" were quite manifest in all the assemblies throughout the country.

These events happened over five years ago, and during the latter portion of this time the friends in various parts have become aware of certain matters abroad among the Bahais, such as the circulation of false teachings, the going against the letter of the instructions, and the disregard of the spirit of the Cause by people in our midst who are working for self-interest. Consequently now the most important thing to be accomplished is the clearing and the purging of the work of all these foreign elements so inimical to the growth of the Cause.

With regard to these many and various outside issues which have been foisted upon the Bahais in the name of the Cause many of us (I include myself, for had I not been guilty often of this misdemeanor, perhaps I would not now realize this danger) have in the past thought that nothing could affect the growth of the Cause of God. Therefore, we felt no particular responsibility, and, as a matter of course on many occasions allowed these many violations to continue right in our groups and assemblies without arising to do anything to free the Movement from this dross. However, now we are gaining in wisdom and we are beginning to know the danger of allowing human personal ideas and opinions to be grafted into the principles of the Cause. We can trace the working out of these wrong principles in past dispensations. For instance, the early Christians made compromises with the people whom they converted, hoping thus by introducing certain foreign ideas and ceremonies to attract the people, while the result was that the pure teaching of The Christ became contaminated, and inharmony and terrible wars ensued, all of which would not have happened had the people clung only to the pure and unadulterated "Word of God." Let us be admonished by this experience of the early Christians!

I acknowledge that my perceptions have not been sufficiently keen in the past for me to have realized the great danger and the impediment to the progress of the Cause arising from the association and affiliation of the Bahais with people who in the name of Abha give forth false teachings, seek personal aggrandizement, make division among the friends, or try by various pretexts to get money from them. However, now I see some of my past omissions, and through this article which I am now writing I hope to help others to see what I now see, for it is very clear to me from the writings of The Center of The Covenant that He wishes us to shoulder responsibility and to guard and protect the friends of God from highwaymen, robbers, and wolves circulating in our midst in the guise of "the faithful."

In this article I have purposely left out the names of places and people in mentioning and relating some of the various episodes in the assemblies. Thus intentional omission has been made in order that the feelings of no one may be unnecessarily disturbed or hurt. I have related these episodes, which are now history and almost forgotten, in order to bring out certain principles and examples of their application for the enlightenment of others, hoping that this may be a means for avoiding similar conditions which may arise in the future, for it is only through profiting by the mistakes of the past that we can avoid continuing to make the same mistakes in the future. In alluding to certain cases wherein the Cause has suffered much I am not trying to reopen old wounds now healed over, but my desire is to explain these matters to those of the Bahais whom this article will reach, in order that they may profit by knowing these things, and therefore be enabled to protect the Cause when it is again similarly assailed, for unless we profit by past experiences we will always be in danger of the same old evils.

When we consider all the poisonous foreign matter which has crept into the Bahai teachings in America and has in some cases remained there for a period of time, the wonder is that the Cause has spread with the degree of vitality that it has so far manifested, but it is the general consensus of opinion among the firm Bahais that now the time has come in the spiritual development of the Movement when the body spiritual in America must either cast off all this foreign impediment and poison or else the work thus far accomplished will go for nothing, and the vital spirit of the Movement on our continent will die.

Events in the Bahai Cause, such as have been shown up in the recently published report of the Bahai Committee of Investigation, are quite sufficient to demonstrate to all that the time is now at hand for all the believers to arise unitedly to protect the friends from all false teachings, disobedience to the ordinances of the Cause, and the dissemination of the spirit of delusion, hypocrisy, and disloyalty to the Cause which bring in their wake spiritual disaster, sickness, and death.

Now that we are all awake to the present vital issues in the Bahai Cause in America, let all the firm friends who have come through these fires of tests unite in the fullness of the love of The Covenant, rejoicing in the Cause to which God in His bounty and mercy has called us, to go forth to give this Message to the world!

The whole world is heart-sick, and nothing but the balm of the love of God will heal its wounds and cure its diseases, so let us go forth unitedly, as many souls in one body, a solid phalanx moving as one unit under the guiding spirit and the revealed instructions of The Center of the Covenant, to accomplish His will in the world.

We in America have not yet fully arisen to the call of Abdul Baha issued in the five Tablets, to teach in all parts of this country. It was due to the inner weakness of the Bahai Body Spiritual in America that in the past we were unable to accomplish this command of The Covenant, but now through applying the remedy revealed by the Great Divine Physician an operation has been performed, the poison has been removed from our body, and we are now strong and vigorous in his strength. Therefore, let us make haste to take our places in the open arena of the Cause, armed with love of Abdul Baha for one another, to give to all humanity, regardless of religion, race, or nationality, the glad tidings of the coming of the Lord and the establishment of His Cause Triumphant here upon earth.

Charles Mason Remey

Washington, D.C.,

21 March, 1918.

Last Cable From 'Abdu'l-Bahá To American Bahá'ís Via Roy Wilhelm November 14, 1921

03 February 2026

"1921 NOV 14

MRS. CORINNE TRUE

5338 KENMORE AVE CHICAGO ILL

HAIFA WILHELMITE HE WHO SITS WITH LEPER CATCHES LEPROCY* HE WHO IS WITH CHRIST SHUNS PHARISEES AND ABHORS JUDAS ESCARIOTS* CERTAINLY SHUN VIOLATORS INFORM GOODALL TRUE PARSONS TELEGRAPHICALLY SIGNED ABBAS ABHA GREETINGS

ROY"

*Original spelling

Charles Mason Remey: Firmness in the Covenant - September 2, 1914

03 February 2026

FIRMNESS IN THE COVENANT

This article was written in the Fall of 1914, and some typed manuscriptcopies of it were at that time circulated among a few Bahais in the European Assemblies, where and when, it will be recalled, certain conditions of violation, centered in London, caused the matter of firmness in The Covenant to be forcibly called to the attention of the friends throughout the entire Bahai world.

It is with the approval of the Bahai Committee of Investigation that copies of this treaties are now being circulated in this manifold form.

C. M. R.

27 March, 1918,

Washington, D.C.

FIRMNESS IN THE CAUSE OF GOD.

These days are the days of the Light of God in the world. From The Center of the Bahai Covenant there is now proceeding the Light of Guidance of the Abha Kingdom, and through this channel of Divine Grace the people of the Cause are spiritually sustained and enabled to do God’s work in the world. Therefore, it is of the greatest importance that each and every Bahai Assembly be protected from those

contrary or dark or destructive forces which are attacking the firmness of the friends of the Cause, seeking to separate and cut them off from The Center from which is radiating the spirit of the Covenant.

Sacred history tells us that the day of revelation has ever been the time of supreme spiritual test for the people. When the sun is at its zenith, then the shadows are the blackest and the most sharply defined, while in the night there are no shadows. So it has been during the ministry of each divine manifestation when the Light of the Sun of Truth is the brightest. In the day of each of God's messengers upon earth the belief and faith of the people has been sorely tried and tested, while in the times following the ministries of the prophets (which spiritually speaking was for humanity the time of the night) the signs of the Truth became so manifest that the people were able to follow God's Word without danger of difficulty.

During the day of Moses, He was the point of revelation, and all who attached themselves to Him were firm and strong in the Lord, while those who allowed the spirit of denial to enter into their hearts severed themselves from the source of light and became as dead trees without life or fruit.

In the days when Moses was leading the Children of Israel through the wilderness the dangers, trials, and tests were many. The people were constantly doubting and violating the law, and Moses has great difficulty in keeping them firm in His command; but during the age which followed the commandments of Moses were so firmly established in Israel that the people followed the law in comparative ease and safety. After the departure of Moses from this earthly plane it became clear that He was the Prophet of God, and thus all became strong in Him, who was the point of divine guidance in His day.

During the days of Jesus, the Christ, there were vast multitudes who followed Him and who were attracted to the principles of His teachings, but of these there were but a few who knew Him to be The Christ, The Son of The Living God, the Channel of Divine Revelation, Truth, and Eternal Life to the world. Those of the people who recognized His divine station received in fullness that spiritual bounty which He brought to the world, but those who were merely attracted to the general principles of what He taught, but were blind to the fact that He was the Center from which, or the channel through whom, these divine bounties were being given to the world, were not in a position to receive the blessings of God. Thus the divinity of Christ was the supreme test for all who heard His message. They were attacked and beset upon all sides by the doubts of the world, but those whose souls were quickened with spiritual perception knew Him to be The Christ, the Son of the Living God, and through this knowledge and the spiritual blessings which resulted therefrom they became the foundations of the church and were the means through which Christianity was perpetuated and handed down to the people of future generations.

The Apostles of Christ suffered many doubts and their belief was sorely tested, but through the care and guidance of their divine shepherd Jesus they were shielded from denial, and in the end all save one remained firm in the Cause.

Thus the true foundation of Christ, which was in Jesus Himself, having been firmly laid in the hearts of the earliest Christians, the way was made comparatively easy for the people of after generations to come into the faith, for, looking implicitly to Jesus, there was no question as to the all-important point of the revelation; namely that Christ, the Incarnate Word, was the source of their spiritual life, and His word and spirit was their way to God.

Thus, as one examines into the early history of each of the religions of the past, it is clearly seen that in each day of revelation the all-important thing has been that the people should know and accept the anointed One – the Point of Divine Manifestation; that they should implicitly follow His teaching, and then turn their backs upon all doubt and denial which would cause their separating from the source of spirit, which is the Manifestation Himself.

As it has been in the past revelations, so it is in the present revelation of these latter days. During the ministry of The First Point, The Bab, the great test to the people was His divinity. He labored and taught and suffered years of imprisonment, and He shed His blood that the people might now that the people might know that He was the First Point of this Latter-Day Revelation, and that through Him they might be prepared to receive from the Promised One Baha'o'llah.

Those followers of The Bab who remained free from the doubts and evil suggestions of the enemies of the Cause became the pillars of steadfastness, and in the days which passed, before the coming of Baha'o'llah, they were the strength of the Cause.

When Baha'o'llah appeared and declared Himself to be The One whose coming The Bab had foretold, those who in reality were firm in The Covenant of The Bab received Baha'o'llah, and through Him received the new spirit of the Kingdom which He brought.

In the day of Baha'o'llah there was no refuge for any save Him. The tests of the believers were severe. Many violators arose, endeavoring to sow seeds of doubt in the hearts of the Bahais, thus to sever them from the source of light which was the Manifestation "Baha'o'llah." Those who withstood all tests and remained firm and steadfast were blessed and showered with the Divine Bounties of the kingdom, while those who entertained doubts grew cold, and cut themselves off from the Living Root of Truth. These doubting souls came to naught; they were as limbs falling to the ground.

Again, in this present day of the ministry of the appointed Center of The Covenant of Baha the people are being tested and tried in faith. Baha'o'llah appointed a center of guidance who should be as a shepherd to the flock of spiritual sheep, the believers in His Cause. The Center of the Covenant is the explainer of the teachings of Baha'o'llah, and from that Center is now being radiated to the people of the Cause the living spirit of Baha'o'llah.

As the leaves on a tree receive their sustenance from the root of the tree through the branch, so do the Bahais now receive their spiritual sustenance from Baha'o'llah through obedience to the one whom He appointed to be the shepherd and the guardian of His flock - - Abdul Baha.

Therefore, in this day of The Center of The Covenant, the all important thing us for the Bahais to be firm in Abdul Baha, and the one thing to be avoided is the spirit of denial of The Testament of Baha'o'llah. If that spirit of violation, which is the spirit of the nakazeen, enters the soul of a Bahai it is as poison and death to his spirit, for it cuts him off from the source of divine light, and he becomes as a diseased or a dead member of the kingdom, and perforce caste himself down from the high station to which he was called.

In the sacred teaching we are taught that spiritual enemies are of two kinds; open enemies who oppose frankly face to face, and those enemies who come in the guise of friends seeking by seditious means to destroy the faith of the believers. As for the first, who openly combat the Cause, Abdul Baha tells us to love them, and to treat them with the utmost consideration and kindness, as friends, and thus soften their hearts and win them to the Cause; but, as for the second, those who would deceive us into believing that they are friends in order that they may secretly attack the Cause and thus accomplish its destruction, Abdul Baha tells us to avoid all association with them. As long as the friends obey this injunction, the Cause is protected and safe and no harm can come from them, but if Abdul Baha's word is not obeyed, and those people are allowed to associate with the friends, spiritual death and destruction will inevitably follow.

The Center of the Covenant is the heart of the body of Bahais in the world, and from that center each member of the body (each believer) is receiving spiritual life and force. In the physical body, when the blood circulation is in good order, each organ and member of the body is sustained and nourished, and the whole body is active and in health, but if poison is injected and the circulation is stopped, the organs will cease to be sustained, and illness and death will ensue.

In like manner so it is with the Bahais. When the spirit of denial enters into their midst, the souls become severed from Abdul Baha, their source of light is out off, and spiritual degeneration and destruction and death come quickly.

When a member of the physical body becomes gangrenous, it is necessary to amputate that member and cast it away, otherwise the whole body will become infected and die.

If perchance a believer has doubts, or is suffering spiritually the love and attention of the friends is poured upon him in order that he may be healed and again made strong in the Cause, but if a Bahai falls into the condition of the nakazeen he immediately becomes a danger to all Bahais with whom he contacts, and for the safety of the Cause he must be eliminated. When people associate with one who is in contact with a person who is ill with a loathsome disease, it is as if they were contacting directly with the sick person, so far as the contagion is concerned, for disease germs may be carried by one to many.

So it is also with one who associated with the nakazeen upon one side and with true Bahais upon the other side, for in this way the poisonous doubts and spirit of the violation may be conveyed to many believers without their contacting directly with the first cause of the trouble. The reality of the matter is, that as soon as one allows oneself to imbibe this insidious poison one places oneself in the condition of the nakazeen, and then the people should also avoid that one along with the other violators.

This avoidance of the nakazeen (violators) applies to all the Bahais, whether they are old and firm in the Cause, or whether they are young in the Covenant. No individual or assemblage of Bahais can, under any conditions, violate this order of the Divine Physician without suffering the inevitable consequence.

In order to illustrate this point, Abdul Baha once said that an army of one thousand men in perfect health and vigor could not heal one man ill with an infectious disease, but that association with one ill man would cause the infection of the whole army.

We all know how necessary it is to quarantine certain diseases, notwithstanding our love for the ill person and our sorrow at being separated from that one. However, at such a time personal sentiments must be sacrificed for the good of the community, and the infected must be separated from those whom they might infect. In like manner must all personal desires and attachments be sacrificed for the welfare of The Cause of God, and particularly at a time when the Cause is being assailed by the disease of violation. It was reported the other day in a certain city in Europe an enemy was caught with a bottle of cholera germs, with which he was about to pollute the city water supply. He was arrested and imprisoned. Although hard upon the aggressor, it was indeed a mercy for the people of that city that the police lost no time in placing this man where he could attempt no more harm.

Now, with equal alacrity, let us Bahais all arise to carry out the commands of The Center of the Covenant. As soon as we know of anyone attempting to poison or pollute the source of our spiritual light by secretly spreading false teachings and doubts as to the validity of The Covenant and The Testament of Baha'o'llah, which is Abdul Baha, let us immediately separate ourselves from that person so that we may be safe and that person be in a position where he cannot harm the Cause, for such a one can do no harm to the Cause without mingling with the believers. As long as the poison is kept from the body all is safe and well.

We can draw a lesson from the warfare now rife here in Europe. In order that soldiers may be in a condition to flight and overcome the enemy, they must have good ammunition, be properly fed and nourished, and kept free from disease and illness. It is a generally acknowledged fact in the military world that it is more difficult to keep an army in good physical condition free from internal weaknesses than it is to overcome an enemy in the open field.

The spirit of The Covenant is ever going out from The Center to those who are working and serving in the far corners of the world. Abdul Baha is the Spiritual Commander and the believers are His soldiers in the field.

Like the military commander's thought for his soldiers, Abdul Baha's concern is ever for the protection and spiritual welfare of those who are teaching the Cause of Baha'o'llah in the various countries – that His spiritual soldiers may be nourished and fed upon the pure food of the Word of God and kept in good condition, free from all spiritual disease and weakness. Therefore, Abdul Baha is protecting His people from the poison of violation by the many explicit instructions and exhortations in Tablets and by the spoken word, through the study of which we know how to recognize those violate The Covenant, and by non-association with these souls protect The Cause of God which is so dear to all of us.

During the past two years, it has been my privilege to travel extensively in America and Europe, visiting all of the larger and many of the smaller Bahai Assemblies. It has been remarked by the experienced Bahais that in the Assemblies where the people are entirely free from the influence of the spirit of the nakazeen and are strong in The Covenant and Testament, that there is activity, movement, growth, harmony and Bahai spirit very manifest; whereas in those Centers where wavering souls are mingling with the Bahais (those who secretly deny The Covenant and Testament of Baha'o'llah) there is always the spirit of quiescence, no movement or growth, inharmony, and all of those characteristics which indicate stagnation, disintegration, and spiritual disease and death. Such signs are demonstrations of the spiritual wisdom of Abdul Baha, and the necessity for all to follow minutely the commands of our Spiritual Commander, even though we ourselves may not comprehend his wisdom.

Sheep have been used to symbolize the believers of God. Of all animals sheep are the most gentle, unsuspecting of danger, and the most helpless in the presence of the wolf. Their only safety lies in obeying the voice of the shepherd and remaining safe within the fold. If the wolf is let into the fold, nothing can save the sheep, but as long as he is kept out from amongst the sheep all are perfectly safe from harm. In a parallel manner are true Bahais sheep-like in their gentleness and love and in following their Spiritual Shepherd, Abdul Baha. Like the sheep who meekly follow their shepherd, the Bahais who unquestioningly obey The Center of The Covenant are protected and safe in the Testament of Baha'o'llah.

CHARLES MASON REMEY.

Written in Europe,

2-September-1914.

Charles Mason Remey: The Violation in Chicago Written in 1935 About the 1917-1918 Violation of the Bahá'í Covenant

03 February 2026

THE VIOLATION IN CHICAGO

From the inception of the Bahá'í Cause in America there had been hypocrisy and violation in the Chicago Bahá'í Community.

The Master wrote many Tablets upon this subject. After His first visit to Chicago the Master sent Mr. MacNutt from New York to Chicago, Himself paying Mr. Macnutt's expenses that he, Mr. MacNutt, might settle the matter of violation there caused by Dr. Nutt. I don't recall exactly what happened except that Mr. MacNutt was not awakened to the condition and accomplished practically nothing. Zia Bagdadi once told me that the Master had remarked to him that instead of sensing the condition of violation in Dr. Nutt, that Mr. MacNutt conferred with him and thought things to be alright and as they should be.

This condition continued for several years centering in Mrs. Luella Kirchner and a group associated with her in activity. Thus conditions continued until the fall of 1917 when the Bahá'ís from various parts of the country assembled in Chicago to celebrate the Centennial Anniversary of Bahá'o'lláh's birth. While there was an outer semblance of unity in those gatherings held in Auditorium Hotel there was in reality a very bad condition existing among the Friends. I thought of it a great deal. There were undercurrents in every direction. One morning as I awakened in my room in the Auditorium Hotel I seem to see a map of this country with the various Bahá'í Centers marked, and on it a huge black octopus with its head in Chicago and its tentacles reaching out to the various Bahá'í Centers. It was not a dream nor a vision but a thought that came to me pictured in this manner. I spoke to some of the Friends about it, and that day during one of the meetings the matter was brought up and a committee of investigation was appointed by the Friends to look into the matter and to render the Bahá'ís in this country a report. I was mad chairman of that commission with Emogene Hoagg, George Latimer and Louis Gregory as members. The committee remained in Chicago for several weeks going thoroughly into the affair. When we had completed our findings we called together the Friends from the various Assemblies to hear our report.

In the meantime the Kirchner outfit had been very active through correspondence and through sending emissaries around the country. Much destructive propaganda had been accomplished. The sentiments of some of the outstanding Bahá'ís had been so worked upon that they took a stand against the findings of the committee. Among these was Mrs. Parsons of Washington, Juliet Thompson, Mountfort Mills and Roy Wilhelm of New York, Harry Randall of Boston and a number of others. In the meanwhile various false reports of all kinds abounded and did much destruction, so when the Friends assembled in Chicago to hear the findings of the committee division already existed.

For many years Mrs. True and Zia Bagdadi of Chicago had held the fort against the violators, and around them had gathered a group. Mrs. Kirchner, the leader of the insurgent forces, also had her group. Inasmuch as the committee of investigation found Mrs. True's group to be of the right wing and Mrs. Kirchner's of the left wing, we decided to do all in our power to keep the Friends coming from different parts of the country from further contamination. In order to safeguard the position of the firm ones it was decided to hold our meeting at the home of Mrs. True. Now a group of Friends including Mrs. Parsons, Harry Randall and others were confused upon the point in issue. They did not understand the principles of violation. To them it was merely a matter of inharmony between a few Bahá'ís in Chicago. They therefore determined to remain "neutral". They did not attend the meeting of Mrs. True's. They remained at their hotel down town and requested that a joint meeting be held on "neurtral" ground to which the Kirchners and others be invited. This could not be done. After the meeting at Mrs. True's house late in the evening the meeting adjourned down to the hotel and met with these Friends, but at that time they were in no frame of mind to listen to any report of the committee. Confusion reined, and they returned to their homes in really a worse frame of mind than that in which they had come.

The committee moved eastward. We came to Washington then went to New York and Boston explaining our report to people. At various points we were opposed. Edward Getsinger lead the opposition in Boston. Various ones in other places did the same, and here in Washington Mrs. Parsons and a group of her friends would not come to hear the report explained. Things were in a very bad way, but little by little they quieted down, and after some time when correspondence was re-established with the Holy Land (which had been cut off during the war) Mrs. Parsons received a Tablet from the Master in which He stated that Mrs. Kirchner was a violator and should be avoided. Mrs. Parsons spoke of this Tablet to me several years afterwards, but I have not yet seen a copy of it. Just the other day I made inquiries from Leona Barnitz hoping to get a Photostat of this particular Tablet knowing in her will that Mrs. Parsons had left her Tablets to Leona.

The Tablets have not yet been turned over to her. When it is possible I will try again to get a copy of this Tablet to place with these reminiscences.

The effect of this violation was of very long standing. In New York City, Mrs. Ford too a stand for Mrs. Kirchner and felt very bitterly toward me and others who had taken a prominent part in this investigation. I really believe that it was Mrs. Ford's antagonism personally against me that made her espouse the cause of Bourgeois and his temple design and line up her forces against the architectural ideal that I was trying to put before the people; namely that of a temple design after the lines of the Taj Mahal which the Master wanted. Now I can see quite clearly that the Master's wish for the architecture of the temple was sacrificed because of this condition of violation which condition so blurred the vision and the minds of the Bahá'ís in this country that they could not see nor understand His wish in this matter.

But in time all these things will be straightened out. The fact that the Master wished me to design the Bahá'í Temple for Mount Carmel in Palestine, is proof to me that He preferred the Indian style in which I worked to any other style. While I am pleased that He has entrusted this work to me I can truthfully say that I have really no desire of mine own to be the architect of this temple. I would gladly pass the work on to others providing that I felt that they were carrying out the Master's wish so far as the style of the temple is concerned.

Thus poison infected into the Cause will run sometimes for generations before it is eliminated.

In this volume containing a report of the committee of investigation appears also several other documents pertaining to the same. The article on "Firmness in the Cause" was written in Europe shortly after the famous Fareed violation in London. In my article entitled "The Protection of the Cause of God" I make allusions to several experiences dealt with elsewhere in these reminiscences. On page fourteen I allude to Mrs. Allen-Dyar and her activities. On pages twenty-six and twenty-seven I allude to the Omont Silver expedition and the troubles that he created in the Cause. On page thirty-six I refer to Dr. Woodward and his activities also mentioned elsewhere in my writings, and on page forty-two I write again of the conditions in London in 1914 just prior to the out-break of the great war.

The recovery of the Cause in these parts from these troubles has been slow and laborious, and I fear it will be some time yet before we are through with these ill effects. In this volume is a copy of a telegram that Mrs. True received from the Master regarding the violation. The last efforts of the Master in His mission here on earth were concerned with the violation. As I recall the last cablegram He sent to America was sent to Roy Wilhelm. It was regarding the violation.

During my last hour with the Master in the little upper chamber of the hotel at Tiberias He spoke at length of the violation in America apropos of nothing that I had said, and His words I have recorded in another part of my reminiscences. Thus the struggle has gone on.

For a number of years now I have been quite outside of this struggle. While the stand that I took against the violation in 1917 brought me many firm friends among the Bahá'ís it also created a feeling of great enmity against me in the hearts of others. Traces of this still exist, and for that and other reasons I prefer now not to be in any position of prominence in the Bahá'í Cause. There is a time in one's life when he no longer cares to fight, particularly when things that are very clear to him are more or less muddled in the mind of the Bahá'í Group.

However the experience in 1912* in Chicago was a glorious fight and a glorious venture, a time of great inspiration that one can look back upon as a soldier can on a battle.

C.M.R.

Washington, D.C.

July 11, 1935

*The events to which are referred, the violation in Chicago and the subsequent episode with the Committee of Investigation, transpired in 1917, not 1912. [Transcriber's note, January, 2026]

Library of Congress Volume 46.

Charles Mason Remey: An Open Letter to the Bahá'ís in America March 21, 1918 - Violation of the Covenant

03 February 2026

AN OPEN LETTER

TO

THE BAHAIS IN AMERICA

Written to refute certain erroneous statements which are being made with reference to the activities of the Bahai Committee on investigation in its endeavor to free the Cause of Baha'o'llah from the spirit of violation through the application of the explicit commands of

the Center of the Covenant regarding the treatment of violators.

By

C.M.R.

March 21, 1918

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Washington, D.C.,

March 21, 1918.

TO THE BAHAIS IN AMERICA, GREETING!

Dear Friends In His Service:

During the recent work of the Bahai Committee of Investigation, conducted by the members of the committee in person, in Chicago, New York, Boston, and here in the District of Columbia, certain complaints have been made against the committee and the methods and lines upon which its work is being conducted. As far as possible, this matter has been met by verbal explanation, which has been quite sufficient to make clear in the minds the position of the committee, save in those cases where the souls are prejudiced in favor of those who stand against the committee,--some of whom are yet questioning the advisability of our stand.

As long as this criticism was merely against the personnel of the committee, its members did not think it necessary to try to protect themselves; but now matters have taken a turn from the criticism of the members of the committee to attacking the principles of firmness against violation, which are laid down in the Bahai sacred writings, and upon the principles of which the committee has conducted its work.

People have spread false reports and stories, and letters misstating facts have been circulated in various parts of the country, until the minds of many souls are confused and troubled. Therefore, I feel moved to write this letter in order to try to protect the minds of the friends from some of the slander and untruths which are being circulated about the country regarding the stand of the Bahai Committee of Investigation in its endeavor to protect the Cause from the subtle and disintegrating effects of the violation.

I. It is said that no violation of the Bahai Covenant exists, and that "This trouble in Chicago" is only a "personal affair between certain individuals."

The written report of the committee which is now being generally circulated amond the friends quite explains and conclusively proves that there is not only violation in Chicago, but that the violation there is directly connected with the violation of the Bahai Cause elsewhere in America.

II. It is said that Bahais should not "judge one another," and that those who are now taking this stand against the Nakazeen are breaking this Bahai principle.

The Bahai Sacred Writings are the standard of equity, truth, and justice for the world of this new and glorious dispensation; and therein we are taught and instructed how to judge others, not according to any human standard, but according to the standards of "The Kingdom." The Bahais are told that dealing according to "justice" means the giving to everyone according to his right—to give what is due to everyone. Therefore, in its work of investigation the committee and the people who stand with it, see that certain

persons are violating the Covenant, and this they have been enabled to do in accordance with the clear and explicit commands and standards set forth by the Center of the Covenant.

III It is said that the committee is traveling about the country making a division amongst the people in the Assemblies.

The work of the committee is that of trying to elucidate this matter in the minds of the people, as will be seen in the written report, by presenting their findings regarding the affair, together with the Holy Words, which tell us exactly what to do when traces of violation are found in our midst.

The firm Bahais are responding to this command of the teachings to hold aloof from the violators, and in so doing the necessary division between the firm and the wavering souls is generally being accomplished, and thus an absolute division and separation is made between the firm souls and the wavering ones.

IV It is said that the committee has been "un-neutral" in its stand and that the meeting of December 9th, in Chicago, should not have been in the home of Mrs. True, but in a place where both sides could have been represented and heard, and that the above-mentioned gathering was a "packed meeting" and so arranged that only one side could be represented.

As soon as the committee was assured beyond a shadow of a doubt that violation of the Covenant existed in Chicago, every care was taken to protect the firm friends from the influence of the violators, and to segregate the firm souls from the wavering ones.

All the members of the committee had had past personal experiences with the Nakazeen, so they were particularly alive to the danger of this contamination. It was upon the committee's request that Mrs. True opened her home for the meeting of December 9th, and this request was made because the committee knew that in that place probably no sympathizer of the violation would venture, and if they did come they could easily be ejected, and the meeting made safe.

That gathering was, indeed, a prearranged meeting. The friends were asked to come together to hear the report of the findings of the violation. The program of readings from the Holy Words, report, and testimonies, were all arranged for beforehand as thoroughly and as carefully as possible and in conformity with the Bahai Teachings.

As is now quite generally known throughout the country, there were souls in Chicago on December 9th who felt that that meeting should be held in a 'neutral place." It was even suggested by some that the violators should have been represented in order to plead "their case" and thus insure perfect fairness. Such reasoning is so opposed to the Bahai principles for meeting violation that it is not necessary for anyone to attempt explanation.

It was a grief to the members of the committee that any of the friends should have had so little confidence in the House of Spirituality of Bahais, and those who stand with them against the violation, that they should have refused to attend the meeting called by the committee: for, be it known, that in all of its work regarding the situation as confined to Chicago, the committee found that the House of Spirituality had already solved the local problem in conformity with the Holy Commands, so in reality the work of the committee was merely to report its findings to the believers in America, since it was to that end that they had been appointed, as appears in detail in their written report now circulated.

Had the committee chosen a "neutral" place for the meeting of December 9th and allowed any violator to enter that gathering, we, ourselves, would have been guilty of violation, for one of the explicit commands is that when one finds "the least trace of violation" that person should immediately warn others and protect them from the poison.

V. It is said that there is no proof that there has been any "conscious or premeditated" violation upon the part of anyone.

As far as we have been able to find in the Holy Writings, violation is violation and there is no distinction made between willful or ignorant, conscious or unconscious, violation. When the violators in Chicago were confronted by the committee and accused of their violation, and the proofs of the same presented to them, they showed no signs of reconsidering their stand.

VI It is said by some that undoubtedly violation exists in Chicago and elsewhere too, but that we should hush over the matter and continue with the work of giving the message, trusting that the "spirit of love and unity" will open the eyes of the violators.

Such observations are made from the point of view of those not thoroughly conversant with the divine teachings of the Covenant, wherein we are told to awaken the people of the Cause to the condition of violation whenever we discover the "least trace" thereof.

VII It is said that the committee has been unjust and harsh in its stand.

Finding and knowing what we do it would have been unjust, and we would have been traitors to the Bahai Cause had we not taken a firm stand against the Nakazeen. That all of our proceedings have been done without the least trace of harshness will be seen in our report, for nowhere, during any of our work, has there crept in any suggestion of a personal like or dislike. We have dealt only with vital principles which concern the well-being of the Cause.

VIII It is said that the committee has condemned as violators those who do not "agree with their findings."

The committee has made no such statement and no such evidence can be produced; yet the members of the committee, as individuals, realize thoroughly that according to the Holy Words those who associate and sympathize with the violators and their cause are quite as dangerous to the well-being and solidarity of the Covenant as those who are openly known as Nakazeen, and that through association and sympathy with the violators a soul breaks the spiritual law of the Kingdom and becomes a violator.

IX It is said that the House of Spirituality of Bahais in Chicago is trying to "oust" the Executive Board of Bahai Temple Unity, and get control of the Mashrak-el-Azkar.

At no time has the committee found the slightest trace of any such spirit among the members of the House of Spirituality. This Spiritual body is composed of old and tried and well-known Bahais who for years have stood upholding and serving the Cause. That these friends have taken a firm and strong stand against the violation is most true. In all of our experience with them we have found them humble and submissive before the friends, but firm and unflinching in their stand against the poison of violation.

The house of Spirituality has been one of the chief points of attack for the violators, and for years these people have been trying to destroy the confidence of the friends in the other assemblies in the House.

These statements suggesting that the members of the House of Spirituality wish to get control of the Mashrak-el-Azkar are subtle attacks made by wavering souls and should not be countenanced by the friends.

X It is said by some that we should not be "unkind" to the violators, that while we should follow the instructions of the Cause and not associate with them we should, nevertheless, continue to love them and pray for them always.

The work of the committee has been done in the spirit of justice and kindness to all. Though certain persons may not have been pleased with us, our thought has never been to be unkind to any soul. So far aw we have had access to the Holy Writings we find no direct instructions to pray for the Nakazeen, nor does there seem to be any mention made of kindness nor unkindness in this connection. In justice to all concerned we are taught to hold aloof from all those who would violate the Cause.

XI It has been said that the Bahai Cause is a "democratic Institution" and that the "voice of the people" should decide who is to be cast out and who is to remain within the fold.

This, it would seem, is but another personal idea and one which is not to be found in the Holy Utterances. God's Kingdom is established under the law of the Creator, and we human beings have nothing at all to do with the making of those laws. We should keep them, and if we break them we must suffer the consequences.

Our beloved Abdul Baha is protecting us from harming ourselves through our ignorance of the divine law; therefore let us all hasten to conform our lives to his exhortations and teachings, for therein lies our safety and strength.

XII Many other false things have also been circulated, but it is our hope that the friends will not allow themselves to be upset by these many reports and rumors circulated by wavering ones. It is through study of the Holy Words and abiding thereby, and not through our own human reasoning, that firmness in the Covenant of Abha is attained. It therefore behooves us, each and everyone, to study diligently the "Tablets and Holy Utterances" and to know, each one for himself and herself, the fundamental principles of the Cause, in order that our firmness be as an impregnable fortress against the storms and tempests of violation.

As will be seen in the written and circulated report of findings of the Bahai Committee of Investigation, this committee was appointed by the Bahais assembled from the various Bahai centers of America (Chicago excepted) in Chicago, on the centenary of Baha'o'llah. The committee was authorized:

First: to make an investigation of the alleged violation of the Covenant of Abha, centered in Chicago, and

Second: to report its findings to the Bahais in America. After a thorough investigation a meeting of the Bahais from various parts of America was called by the committee in Chicago on December 9, 1917, in order to render to the people the report of its findings.

After receiving the report, and unanimously accepting it, the assembled friends, realizing that violation existed in Chicago, took action toward awakening and protecting the friends in all parts against the spiritual poison of the violation. Moreover, those assembled friends prolonged the work of the committee of investigation by commissioning them to travel to various assemblies and to explain and elucidate the facts of violation; to warn the friends in all parts of the country of this great danger to the Cause; and to present to the people the clear and explicit texts of the Holy Writings upon FIRMNESS and VIOLATION, for it is through studying and knowing the Holy Law of God that souls remain firm in the Kingdom.

Since December 9th, one member of the committee has travelled to the Pacific Coast, where, in several assemblies, he explained the matter, while the other three members of the committee have divided their time between Chicago, Boston, New York, Washington, and other centers in the pursuance of their labors, and in addition to holding meetings in these various cities they have written and circulated their report, so that people in all parts could have their definite statement. They have also done individual work of explaining, through personal interviews and correspondence, the facts of the matter in question.

Now that through the circulation and study of the Holy Utterance and through meetings, interviews, the report, and letters, the affair is clearly placed before the friends in all parts of the country, there is nothing more to be done save for every Bahai to arise to firmness in carrying out the explicit instructions by holding aloof from those who are violating the Covenant.

Faithfully your fellow-servant in El-Abha,

Charles Mason Remey.

P.S. In the latter part of December last some of the Bahai friends, here in the District of Columbia, signed a letter addressed to the House of Spirituality of Bahais in Chicago, in which they commended the course of action of the Chicago friends in their "long and firm stand against the violation of the Covenant of Baha'o'llah, which violation is centered in Chicago" and their "loyalty in both the letter and the spirit to the Center of the Covenant," and assured them that they stood with them in this, their "service to the Kingdom of Abha."

A sincere effort was made in order that every Bahai, here in the District, should be given an opportunity to sign this letter to the Chicago friends, if he or she so desired. This was in no sense put forth as a test to the firmness of these friends, but rather it was an expression, to our brothers and sisters, coworkers and upholders of the standard of firmness in Chicago, of our appreciation of their good work, for prior to the drawing up of the letter in question the Committee of Investigation in several meetings had rendered verbally a comprehensive report of the violation in Chicago, so these friends were fully informed of the affair before the matter of the letter was presented to them. It was well known among those who took an active part in arranging and sending the letter that certain of the well known and staunch Washington Bahais, for reasons on their own, which they explained, deemed it wise not to affix their signature to this document. The Committee has never questioned the wisdom of their stand in this matter, nor their firmness in the Covenant.

A reproduction of the letter to the Chicago friends is attached to this statement* in order that the friends may know exactly what was in that letter. This is one-fifth the lateral dimensions, or one-twenty-fifth of the actual superficial size, of the original document which is now in Chicago.

*The copy of the letter is not attached.

Library of Congress Volume 46

Bahá'u'lláh's Two-Fold Covenant From World Order Magazinie, July, 1944

26 January 2026

"Baha'u'llah's Covenant is unique in human history, because it is two-fold: He tells of a Promised One who will not appear before a full thousand years; but He also appoints in writing the Interpreter of His Faith, the Center of His Covenant, His Son 'Abdu'l-Bahá. Today we

know that what they did not know in 1912 - that 'Abdu'l-Bahá in His turn appointed a Center, around which the Bahá'í Faith revolves, His grandson, Shoghi Effendi, the Guardian of the Cause." World Order magazine. July, 1944, p. 119.

How To Recognize The Authentic Guardian of the Bahá'í Faith

23 January 2026

How To Recognize The Authentic Guardian of the Bahá'í Faith

After the sudden passing of Shoghi Effendi in 1957, the Hands of the Cause violated the Covenant of Bahá'u'lláh when they eliminated the institution of the Guardianship from the Bahá'í Faith. The Covenant-breaking Hands announced to the grieving believers that, "God changed His mind," and there would be no further guardians. God did not change his mind. The Hands, and their followers, broke the Covenant.

What is the Covenant? The Greater and Lesser Covenant each pertain to the Interpretation of the Word of God. The Greater Covenant represents God's promise to continually send the Holy Prophets, or Manifestations of God, to interpret the Holy Spirit, which is the Logos, or, Thought of God, for humanity. In this Bahá'í cycle, Bahá'u'lláh gave the world an entire library of Teachings from God to explain His current Plan for the people on earth.

Bahá'u'lláh established the Lesser Covenant when He appointed His Son, 'Abdu'l-Bahá, to succeed Him in the *Kitáb-i'Ahd.* As successor to Bahá'u'lláh, He became the Interpreter of His Holy Writings, the Word of God. Subsequently, in His *Will and Testament*, 'Abdu'l-Bahá creates a Law declaring that the line of appointed Interpreters to succeed Him would fill the institution of the Guardianship. The role of the guardian is to interpret the Sacred Text as the permanent Head of the elected body of legislators forming the Universal House of Justice; he defines the sphere of legislation as a voting member. Shoghi Effendi is named First Guardian of the Bahá'í Faith which is the Cause of God.

Shoghi Effendi, in his role of the guardian, interpreted that the *Will and Testament* is, with Bahá'u'lláh's *Kitáb-i-Aqdas* (the Book of Laws), the charter for the World Order of Bahá'u'lláh. In a cablegram dated March 2, 1951, Shoghi Effendi obeyed the Law of the *Will and Testament* (which insists that the guardian appoint his successor during his lifetime) when he named Charles Mason Remey President of the future Universal House of Justice: the International Bahá'í Council. Bahá'í Law dictates that the Head of the Universal House of Justice is the Guardian of the Bahá'í Faith. Thus, Charles Mason Remey became the Second Guardian when the world lost Shoghi Effendi.

The Lesser Covenant did not appear out of nowhere. Bahá'u'lláh proclaimed that He 'ruleth upon the throne of David'. In His system of government Bahá'u'lláh continued God's ancient Covenant with King David, "I have made a covenant with my chosen one, I have sworn to David my servant: I will establish your descendants for ever, and build your throne for all generations." Psalms 89:3&4. God does not break His Covenants and 'change His mind'. Bahá'u'lláh brought His ancient throne back to the Holy Land, as a prisoner in exile, and made His successors the appointed Interpreters. Genesis 49:10 prophesied that the spiritual Kingdom of God requires a spiritual appointment and that the ruling scepter would depart from the tribe of Judah. "God guideth whom He will to His light…the Kingdom of the Heavens and of the Earth." Quran, Surah-an-Nur.

When the Hands violated the Covenant, not only did they deprive Bahá'ís of the institution of the Guardianship, they deprived the world of the Kingdom of God on earth. They destroyed the system Revealed by Bahá'u'lláh which is to endure the entire 500,000 year Bahá'í cycle. They destroyed the Plan of God which is the Promised age of peace prayed for universally. God did not preserve His Covenant with David for thousands of years only to change His mind.

Throughout Bahá'í history, individuals have sought to replace the appointed Interpreter either with themselves of with the Universal House of Justice. The Hands achieved both criminal objectives with their violation. They replaced the guardianship with themselves and elected an illegal 'universal house of justice'. A body with no head is a dead body. The current Bahá'í 'administration' is a criminal enterprise and an apostate religion.

Fortunately, when Charles Mason Remey finally realized he was the Second Guardian, he took action. He made his proclamation and declared the Hands and their followers to be Covenant-breakers. His heroic actions preserved the Lesser Covenant, the line of appointed Interpreters, and the '*sign of God on earth'*, according to the *Will and Testament.* In obedience to the Law of the *Will and Testament*, Charles Mason Remey forbade his followers from associating with those who, in their ignorance, followed the Hands. He did not wish for the disease of violation to infect the minority who obeyed the command to study the Faith and recognized his guardianship.

If Charles Mason Remey was the Second Guardian, who was his successor, the Third Guardian? One person who was not the successor to Mason Remey was Joel Marangella. Joel was a member of the French National Spiritual Assembly, the only national body to accept Charles Mason Remey's proclamation. Joel Marangella proclaimed himself to be the guardian during Charles Mason Remey's lifetime based on a sealed letter from Mason he opened prematurely. There can only be one guardian functioning at a time. The Guardian expelled Joel Marangella from the Faith for his insubordination and hubris when he failed to cease and desist as he was instructed to do. Joel Marangella, and all of his supporters are Covenant-breakers.

Anyone who claims to be the Guardian of the Bahá'í Faith through an appointment via Joel Marangella is not the guardian and is making false claims. Moreover, they are Covenant-breakers for rejecting the Covenant of Bahá'u'lláh in the person of the authentic appointed Interpreter.

Anyone who claims to be the Guardian as the result of an alleged appointment of Joseph Pepe is not the Guardian. Joseph Pepe was never the guardian, let alone a practicing Bahá'í. His respect for Bahá'ís was meager given the selfishness and disobedience he witnessed. Joseph Pepe directed detached inquirers to the authentic successor of Charles Mason Remey, his adoptive father.

Leland Jensen tried to force Joseph Pepe into the role of the Guardianship, in disobedience to Charles Mason Remey. Leland Jensen was a Covenant-breaker who built a cult following around himself. He claimed to fulfill prophecies which forecasted Bahá'u'lláh, spread false teachings, and attempted to set up his own Bahá'í administration. Anyone who claims to be the guardian through an appointment by Joseph Pepe or Leland Jensen are Covenant-breakers and are not the Guardian. More about Jensen's unfortunate assertions can be found here: https://proofsforguardian.blogspot.com/2026/01/the-violation-of-bahai-covenant-by.html

Anyone who **wants** to be the Guardian is not qualified for the position. Charles Mason Remey appointed Donald Harvey to succeed him as the Third Guardian. Donald was a member of the French National Spiritual Assembly who accepted Mason's guardianship. Donald was obedient, humble, pure of heart, studious, and earnest in his attempt to share the Good News of Bahá'u'lláh's Kingdom with the world. He regularly broadcast the Sacred Text over the radio and wrote letters to leaders around the world explaining that the Promised Day had arrived.

Donald Harvey appointed his fellow National Spiritual Assembly member to succeed him as Fourth Guardian. There is a significant photograph of three guardians together at the European Teaching Conference held in Stockholm in the Bahá'í World. Jacques Soghomonian was a third generation Bahá'í of Armenian descent who never waivered in his loyalty to the Covenant. He recognized Charles Mason Remey as Second Guardian immediately upon his receipt of the cablegram announcing his appointment to be President of the International Bahá'í Council. In a moment of levity, Jacques Soghomonian remarked to Mason Remey, "The Guardian is quite young!" He was commenting on the fact that Mason became the guardian at the age of 83.

Jacques Soghomonian appointed E.S. Yazdani to be Fifth Guardian and Mr. Yazdani appointed his son, Shahram Na'im Yazdani, to be the Sixth Guardian after him. The Yazdani's are a Persian family with origins near Shiraz. They are fourth and fifth generation Bahá'ís who reside in Australia due to persistent persecution received by Bahá'ís in Iran. Despite the worldwide violation of the Covenant among the Bahá'ís, they were able to discover the truth and have been loyal to the successors of Bahá'u'lláh, the appointed Interpreters, the continuous line of Guardians. Mr. Yazdani has travelled and written extensively in service to the Covenant. He has made excellent use of the internet to teach the Cause of God.

Today, January 23, 2026/182 B.E., E.S. Yazdani is the sole Guardian of the Bahá'í Faith.

Documentation of the appointments of the successive Guardians:

The Appointment of Charles Mason Remy as Second Guardian and the creation of the International Baha'i Council

"Proclaim National Assemblies of East and West weighty epoch-making decision of formation of International Baha'i Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith…most significant milestone in evolution of Administrative Order…first embryonic International Institution, marking its development into officially recognized Baha'i court, it's transformation into duly elected body its efflorescence into Universal House of Justice…Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Baha'i Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith…ranking second only to glorious immortal events associated with ministries of Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Baha'i cycle." Shoghi Effendi, January 9, 1951 [Cablegram].

"Spiritual and Administrative World Center

Announce to friends of East and West the following: furnishing Mazra'ih, completion of restoration of historic house of Bahá'u'lláh in Acre, [i.e. `Akká] scene of prolonged afflictions sustained by Founder of Faith, as well as supreme crisis suffered by `Abdu'l-Bahá at hands of Covenantbreakers. Greatly enhanced international endowments in Holy Land in twin cities of Acre and Haifa, now include twin Holy Shrines situated on plain of Acre and slope of Mount Carmel; twin Mansions of Bahjí and Mazra'ih, twin historic Houses inhabited by Bahá'u'lláh and `Abdu'l-Bahá; twin International Archives adjoining the Báb's Sepulcher and the resting-place of the Greatest Holy Leaf; twin Pilgrim Houses, constructed for Oriental and Occidental pilgrims; twin Gardens of Ridván and Firdaws, associated with the memory of the Author of the Bahá'í Dispensation.

Greatly welcome assistance of the newly-formed International Council, particularly its President, Mason Remey, and its Vice-President, Amelia Collins, through contact with authorities designed to spread the fame, consolidate the foundations and widen the scope of influence emanating from the twin spiritual, administrative World Centers permanently fixed in the Holy Land constituting the midmost heart of the entire planet.

--*Shoghi*

[Cablegram, March 2, 1951]" Shoghi Effendi. *Messages to the Baha'i World,* pp. 8-9.

Appointment of Donald Harvey as Third Guardian

"I, the second Guardian of the Baha'i Faith hereby appoint Donald Harvey at my death to be my successor, the third Guardian of the Faith.

Signed Mason Remey, May 23, 1967.

"P.S. May the spirit of El Abha ever protect this line of spiritual descent from 'Abdu'l-Bahá Center of the Covenant of El Abha. C.M.R."

Appointment of Jacques Soghomonian as Fourth Guardian

"By this writ in my own handwriting I, Donald Alphonse Harvey, presently residing at 5, rue Lavasier, 75008 Paris, France, and presently being the Third Guardian of the Universal Faith and Revelation of Baha'u'llah until my soul is called from this earth, do appoint and designate Mr. Jacques SOGHOMONIAN, presently residing at 27, place Sebastopol, 13004 Marseille, France, as his successor as Fourth Guardian of the Universal Faith and Revelation of Baha'u'llah. This writ is thus being made by virtue of the Explicit Text of the Will and Testament of 'Abdu'l-Bahá', in compliance with all prescription found in it.

Rougemont, near Montbard, Co'te d'or, in France, this day of Saturday, November 17, year 1984 AD,

Signed Donald A. Harvey

Third Guardian"

Appointment of E.S. Yazdani as Fifth Guardian

"To all the believers, faithful to the Will and the Covenant of Baha'u'llah and 'Abdu'l-Bahá

On this day, February the tenth 2005, after thinking a lot for the good Cause of the Bahá'i Faith, I have taken the following decisions:

According to the powers, I was confirmed on as the Fourth Guardian and faithful to the Covenant of Baha'u'llah and 'Abdu'l-Bahá, on account of my health problem, I had nominated Kamran Taimouri as my successor as far as the carrying on of the Guardianship was concerned. That was done on November 25th 2003. Today February 10th 2005, I definitely nominate Kamran Taimouri as the Hand of the Cause of God to comfort the structure of the Faith in the USA. I do hope that Kamran Taimouri will accept my decision. Concerning the USA, I nominate Brent Reed, Amy Krueger and Brent Mathieu as the Hands of the Cause of God.

Mrs. Jen Miller, [is appointed] as the coordinator for carrying on [the progress] and growth of the Faith [in the USA].

In faithfulness to the Covenant in its spirit and its letters, do not forget the obedience to the Covenant and the truth that goes with it. This obedience is the main rule for all the Faithful and it will give you Baha'u'llah's assistance.

Last, but not least, with my intense prayer, here is my supreme and final willing: I indisputably name as my successor Mr. Enayatollah Sarvestani YAZDANI [living at] 2c Hampden Road Pennant Hill, NSW, Australia. He will be the 5th Guardian after my death. As the number of the believers is increasing all over the world, we must set up the Guardianship Funds in accordance with the Covenant. More information will be given in the following letters.

With all my affection and my prayers to all of you,

Faithfully in Al-Abha,

Sincerely yours

Signed

Jacques Soghomonian"

O THOU GLORY OF THE MOST GLORIOUS

Office of Fifth Guardian of the Bahá'í Faith

To all the believers, Servants and handmaids of the Bahá'ì Faith throughout the world: *Glorified art Thou*, *O Lord my God! I pray Thee, by Him Who is the Day-Spring of Thy signs and the Manifestation of Thy names, and the Treasury of Thine inspiration*, *and the Repository of Thy wisdom, to send upon Thy loved ones that which will enable them to cleave steadfastly to Thy Cause, and to recognize Thy unity, and to acknowledge Thy oneness, and to bear witness to Thy divinity*. *Raise them up, O my God, to such heights that they will recognize in all things the tokens* of *the power* of *Him Who is the Manifestation of Thy most august and all-glorious Self. Thou art He, O my Lord, Who doeth what He willeth, and ordaineth what He pleaseth*. *Every possessor of power is forlorn before the revelations of Thy might, and every fountain of honor becomes abject when confronted by the manifold evidences of Thy great glory*. *I beseech Thee, by Thyself and by whatsoever is of Thee, to grant that I may help Thy Cause and speak of Thy praise and set my heart on the sanctuary of Thy glory and detach myself from all that pertaineth not unto Thee*. *No God is there beside Thee, the God of power, the God of glory and wisdom*.

Bahá'u'lláh

By this writ, I, Enayatollah Sarvestani Yazdani, currently residing at 1385 Old Northern Road, Middle Dural, New South Wales, Post Code 2158, Australia, currently being Fifth Guardian of the Baha'i Faith until my soul is called from this contingent world, do appoint and designate Mr Shahram Na'im Yazdani presently residing at Unit 115/23 Porter Street, Ryde, New South Wales, Post Code 2112, Australia, as his successor as Sixth Guardian of the Bahá'ì Faith after his death.

This writ is thus being made by virtue of the explicit text of the Will and Testament of 'Abdu'l- Bahá in accordance with all directions found in it.

No one has any right to change any part of this writ except the present Guardian of the Faith, Enayatollah Sarvestani Yazdani.

This writ is made in three original copies. One Copy is kept with my solicitor Mr. Craig Doyle, Principal/Notary Public at McDonald Johnson Lawyers at Level 1, 200 Union Street, The Junction, New South Wales, Post Code 2291, Australia. One Copy is kept in my safe at my place of resident and one copy is kept with Mr Shahram Na'im Yazdani, my appointed successor, currently residing at Unit 115/23 Porter Street, New South Wales, Post Code 2112, Australia.

This writ is made on this day, Thursday, 24th July,, 2025 at McDonald Johnson Lawyers, at Level 1, 200 Union Street, The Junction, NSW, Post Code 2291, Australia.

E.S. Yazdani

Fifth Guardian of the Bahá'í Faith

Sydney, 24th July 2025

Duly executed in my presence

CRAIG DOYLE

Notary Public CRAIG DOYLE

NOTARY PUBLIC

200 UNION STREET

THE JUNCTION 2291

AUSTRALIA

Shoghi Effendi Gives Bahá'u'lláh's Hair and Blood to Charles Mason Remey: "A Pilgrimage"by Charles Mason Remey, 1922

22 January 2026

Just before I left Haifa, Shoghi Effendi came to me with a sealed package containing some of the precious blood and some of the priceless hair of Baha'o'llah, delivering this to me as a most treasured possession. The inscriptions upon the outer and the inner cover of this precious package read as follows**:**

"Of all the remnants of Baha'u'llah's all sacred person, the most hallowed, the most precious confidentially delivered in the hands of my brother and co-worker in the Cause of God, Mr. Remey. (Signed) Shoghi. March, 1922.

"Coagulated drops of Baha'u'llah's all sacred blood and ringlets of His most Blessed Lock presented as my most precious possession to Abdu'l-Baha's dear son, Mr. Charles Mason Remey, as a token of my Baha'i affection and brotherly love." (signed) Shoghi (Sealed with the Greatest Name)

Bahá'u'lláh Describes the Covenant-breaking Hands and False 'universal house of justice'

15 January 2026

"Some heedless souls roam and the lands in the name of God, actively engaging in ruining His Cause, and call it promoting the Word of God." –Bahá'u'lláh. *Kalminat-i-Firdawsíyyh* in *Tablets of Bahá'u'lláh,* p. 59

'Abdu'l-Bahá Prayer For Firmness in the Covenant

14 January 2026

"O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge; I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them in firmness to the Covenant. Thou art the Generous, the Giver, and the Mighty!' –'Abdu'l-Bahá. *Star of the West,* Vol. 3, No. 14, p. 5.

Bahá'u'lláh to the Peoples of the World: "Grievous Retribution Awaiteth You..."

13 January 2026

"O ye peoples of the world! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight."

"We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" Bahá'u'lláh. *The World Order of Bahá'u'lláh,* p. 201.

'Abdu'l-Bahá Warns of Violation of the Covenant and the Bahá'ís Ignore Him

11 January 2026

"A hundred times it has been foretold that the violators are lying in ambush and by a certain means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. Notwithstanding this warning, how is it that the friends have neglected this explicit declaration?" Abdu'l-Baha, July 18, 1919. *Star of the West, Vol. 10, No. 14,* p. 277.

The Writings of Shoghi Effendi Must Be Studied To Understand What He Implies

10 January 2026

"Every word of the passages contained in it is significant. There are no loose phrases, no vague evasions of crucial issues. The style is one which renders it possible to state basic truths in parentheses and to list in one sentence the chief events of a lifetime. Such writing needs , and is worthy of study, for the implications of its phrases are almost as important as the explicit statements made." - Preface *Guidance for Today and Tomorrow.*

"Proclaim National Assemblies of East and West weighty epoch-making decision of formation of International Baha'i Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Center of Faith…most significant milestone in evolution of Administrative Order…first embryonic International Institution, marking its development into officially recognized Baha'i court, it's transformation into duly elected body its efflorescence into Universal House of Justice…Hail with thankful, joyous heart at long last the constitution of International Council which history will acclaim as the greatest event shedding luster upon second epoch of Formative Age of Baha'i Dispensation potentially unsurpassed by any enterprise undertaken since inception of Administrative Order of Faith…ranking second only to glorious immortal events associated with ministries of Three Central Figures of Faith in course of First Age of most glorious Dispensation of the five thousand century Baha'i cycle." Shoghi Effendi, January 9, 1951 [Cablegram].

"Spiritual and Administrative World Center

Announce to friends of East and West the following: furnishing Mazra'ih, completion of restoration of historic house of Bahá'u'lláh in Acre, [i.e. `Akká] scene of prolonged afflictions sustained by Founder of Faith, as well as supreme crisis suffered by `Abdu'l-Bahá at hands of Covenantbreakers. Greatly enhanced international endowments in Holy Land in twin cities of Acre and Haifa, now include twin Holy Shrines situated on plain of Acre and slope of Mount Carmel; twin Mansions of Bahjí and Mazra'ih, twin historic Houses inhabited by Bahá'u'lláh and `Abdu'l-Bahá; twin International Archives adjoining the Báb's Sepulcher and the resting-place of the Greatest Holy Leaf; twin Pilgrim Houses, constructed for Oriental and Occidental pilgrims; twin Gardens of Ridván and Firdaws, associated with the memory of the Author of the Bahá'í Dispensation.

Greatly welcome assistance of the newly-formed International Council, particularly its President, Mason Remey, and its Vice-President, Amelia Collins, through contact with authorities designed to spread the fame, consolidate the foundations and widen the scope of influence emanating from the twin spiritual, administrative World Centers permanently fixed in the Holy Land constituting the midmost heart of the entire planet.

--*Shoghi*

[Cablegram, March 2, 1951]" Shoghi Effendi. *Messages to the Baha'i World,* pp. 8-9.

[In this cablegram Shoghi Effendi appoints Charles Mason Remey to succeed him as the Second Guardian. Charles Mason Remey is named President of the International Baha'i Council which Shoghi Effendi states is to evolve into the Universal House of Justice. In this cablegram, Shoghi Effendi lists nine sets of 'twins'. The only 'twin' which Shoghi Effendi does not overtly refer to as such are the Twin Institutions of the Guardianship and the Universal House of Justice represented by Charles Mason Remey and Amelia Collins. These Twin Institutions are the twin pillars of the Baha'i Administrative Order which is the Kingdom of God on earth. The Guardian is the President and Head of the Universal House of Justice which is comprised of representatives of the body of believers. Incidentally, while appointing Charles Mason Remey to succeed him as Guardian, Shoghi Effendi is also demonstrating that women are to sit on the Universal House of Justice by appointing Amelia Collins to the International Baha'i Council.]

"The Administration Has Not Been Studied At All." Emogene Hoagg

10 January 2026

"I am astonished to find that even here the administration has not been studied at all." Emogene Hoagg letter to Charles Mason Remey, 21 December, 1936.

'Abdu'l-Bahá On The Power of the Covenant

07 January 2026

"Souls are still unaware of the power of the Covenant. This testament is neither a tradition or a tale. It has been established through the pen of His Holiness Baha'u'llah with the utmost firmness and undoubtedly if all the people of the world join in endeavoring to uproot it, they will all eventually fail and be disappointed." Abdu'l-Baha. *Star of the West, Vol. 1, No. 18,* p. 307.

Shoghi Effendi, in 1936, Described The Decadent Society in Which We Live Today

04 January 2026

"The recrudescence of religious intolerance, of racial animosity, and of patriotic arrogance; the increasing evidence of selfishness, of suspicion, of fear and of fraud; the spread of terrorism, of lawlessness, of drunkenness and of crime; the unquenchable thirst for, and the feverish puruit after, earthly vanities, riches and pleasures; the weakening of family solidarity; the laxity in parental control; the lapse into luxurious indulgence; the irresponsible attitude towards marriage and the consequent rising tide of divorce; the degeneracy of art and music, the infection of literature, and the corruption of the press; the extension of the influence and activities of those "prophets of decadence" who advocate companionate marriage, who preach the philosophy of nudism, who call modesty an intellectual fiction, who refuse to regard the procreation of children as the sacred and primary purpose of marriage, who denounce religion as an opiate of the people, who would, if given free rein, lead back the human race to barbarism, chaos, and ultimate extinction—these appear as the outstanding characteristics of a decadent society, a society that must either be reborn or perish." Shoghi Effendi. *The World Order of Bahá'u'lláh,* pp.187-188.

The Violation of the Bahá'í Covenant by Leland Jensen: Dismantling His Absurd Claims

03 January 2026

Leland Jensen claimed to fulfill prophecy as the 'establisher' of the Bahá'í Faith. In reality, he was a cult leader who followed the pattern of all cult leaders. Jensen was a sexual predator who served time in prison for assaulting a juvenile patient in his chiropractic office. Instead of accepting his conviction and punishment, he turned himself into the charismatic leader of his cult. He claimed to have a spiritual experience in prison while reading Zechariah 3 in the Old Testament. Jensen decided that 'the stone with seven eyes' mentioned in Zechariah 3 was the very prison in which he was confined, as a sex offender, because it had seven watchtowers. Instead of seeking treatment to overcome his criminal sexual impulses, he elevated himself to increasingly exalted stations like 'Jesus', the 'Seventh Angel', the 'High Priest After the Order of Melchizedek'. He took it upon himself to create a kangaroo Bahá'í Administration with his mind controlled followers who he'd convinced were, "special" "intellectual and spiritual giants" who would "gather the 144,000" He used fear tactics with the constant threat of an eminent nuclear war and natural disaster to keep his followers obedient.

When the second Guardian, Charles Mason Remey, finally made his proclamation as the appointed successor to Shoghi Effendi in 1960, Jensen supported him. Mason Remey, however, did not support Leland Jensen's claims to a special station. When the appointed third Guardian of the Bahá'í Faith, Donald Harvey, rejected Jensen's false claims, Jensen began to wage war on the Guardian and became a Covenant-breaker. Just as Bahá'u'lláh fulfills the Greater Covenant as the Interpreter of the Logos, the institution of the Guardianship fulfills the Lesser Covenant as the appointed Interpreter of the Words left by the Manifestation. Bahá'ís who oppose the guardian are Covenant-breakers in violation of the Lesser Covenant.

Jensen insisted that he supported and upheld the institution of the Guardianship and did so by spending decades harassing Joseph Pepe, trying to force him into the role of the guardian. Joseph Pepe was the secretary and companion to Charles Mason Remey during the final years of his long life (1874-1974). Mason loved Pepe and adopted him as his son. When independent thinkers inquired of Pepe about the Guardianship, he would put them in touch with Mason's successor. When Jensen and his followers harassed him, he would engage in their correspondence, ever complaining about the expensive postage and irritation they cost him. Some of Jensen's followers went so far as to pop up at Pepe's home in Florence, Italy, uninvited and unexpected, forcing him to become a reluctant host. He welcomed loyal supporters of the guardianship to visit him for prearranged meetings. Pepe had a low opinion of most Bahá'ís given their disobedience and egotism. He loved and respected Charles Mason Remey, his successors, and the Teachings, but distanced himself from the Faith, to the best of his ability. Pepe was not a practicing Bahá'í, let alone the guardian.

It's true that Jensen did not have a compound, like so many cult leaders. He led a cult of personality eliciting cooperation with 'end time' fear, his incessant flattery and 'proofs' he developed to 'support' his claim to special stations. Jensen relied on the ignorance of his followers to maintain their allegiance. He was aware that Bahá'ís disobey the command to independently investigate the truth and study the Writings. This failure to educate themselves is the reason the Hands successfully led the Bahá'í world into violation of the Covenant through the elimination of the institution of the Guardianship. Jensen constantly praised the intelligence of his followers knowing that they believed *his* 'truth' and would not search for *the* truth. He and his cadre wrote lengthy 'epistles' and papers bending Scripture to fit Jensen's fiction.

Bahá'u'lláh established His Covenant when He set up the throne of His Kingdom to be occupied by His successors, the appointed Interpreters of His Word: the line of Guardians. The Guardian 'symbolizes the hereditary principle' according to Shoghi Effendi[1]. Charles Gaines explains this concept in His *Covenant Trilogy,* found in Charles Mason Remey's *Proclamation to the Government of Israel**[2],*** as follows:

"Consider! What does it mean to symbolize? It is well known that the symbol is not the literal thing. The symbol represents, stands for, something. When we speak of a thing as being symbolized, it means that one thing stands for, represents, another thing, but it is not that thing represented.

"The hereditary principle is continuous succession. Therefore, when the guardian is spoken of as "symbolizing the hereditary principle", it means that the continuity of the guardianship represents, stands for, the principle that things – in this case authority – are handed down in orderly continuous succession from generation to generation. It represents hereditary succession.

"Now this does not mean that the guardianship does not and cannot descend according to the strict law of hereditary succession, but it does mean that adherence to the strict law of hereditary succession along physical lines is not absolutely essential."

Jensen agreed with Charles Gaines, but instead of showing obedience to the appointed interpreter, the guardian, he began to interpret the Holy Scripture himself. Despite Jensen's death in 1996, belief in his claims persist with his cult forming splinter groups each with false claimants to the guardianship. Some of these unfortunates have devoted decades to Jensen's heresy and show no sign of recognizing that they were duped. "Firmness in the Covenant means obedience so that no one may say this is my opinion. Nay, rather, he must obey that which proceeds from the pen and tongue of the Covenant."[3]

"The Baha'is can and must anticipate tests in the form of pressure exerted through public opinion, tests in the form of psychic experience claiming to be spiritual guidance, and tests which would sway us emotionally away from the continuity of plan and effort provided by the Guardian."[4] "In this world individuals who are able to distinguish between sincere intentions and false words are as rare as the philosopher's stone."[5] "Falsehood has an attracting power but the truth is most powerful."[6]

We will use Bahá'í Text to dismantle the lies of Leland Jensen with the goal of freeing these hapless wanderers from their prison of false belief and directing them to the road of obedience to the Covenant and Testament and preventing future seekers from falling into the trap of his cult. Rather than face his inner defects, Jensen created a fantasy world populated by sychophants who made him their Bahá'í clergy, despite Bahá'u'lláh's ban on ecclesiastics. Jensen was the architect of an imaginary life he tried to sell to anyone who would listen.

Jensen lied about his life before he was ever conceived. He enjoyed telling people that 'Abdu'l-Bahá visited his parent's home and prophesied his birth; a child who would be 'a special personage of distinction'. Jensen was born in Racine, Wisconsin, a city 'Abdu'l-Bahá never entered. The only private home He is documented to have visited in the area is the Goodale home in neighboring Kenosha, over 20 miles away. It is interesting that Jensen is a native of this region which was seriously affected by the Covenant-breaking of Kheirella who, like Jensen, injected his invented teachings into the Bahá'í Faith while seeking an illegitimate leadership position. "The worst of qualities and most odious of attributes, which is the foundation of all evil, is lying...it is the foundation of all evils."[7]

Jensen pretended that, like the Manifestations of God, he fulfilled prophecy by name, date, address, and mission. He claimed that his name, address and mission were to be found in Zechariah 3. We know that this is a false claim because Zechariah 3 was fulfilled in Adrianople by Baha'u'llah in 1866.[8] If these prophecies were fulfilled by Bahá'u'lláh, they cannot also be fulfilled by Jensen. Jensen lied.

Regarding the supposed 'date' of Jensen's imaginary prophecy fulfillment, he gave the date of 1963 based on a passage from *Bahá'u'lláh and the New Era* where 'Abdu'l-Bahá is quoted interpreting a passage from Daniel. Jensen taught directly from the Bible using the interpretation from Esslemont's great work. It is impossible to know whether or not Jensen was aware of the following change; regardless, the interpretation of Daniel given by 'Abdu'l-Bahá as recorded in *Bahá'u'lláh and the New Era* was changed to 1963 from the original date of 1957. 1957 is the year Charles Mason Remey became the second Guardian. The following is the passage in question:

"This Century is the Century of the Sun of Truth. This Century is the Century of the establishment of the Kingdom of God upon the earth."4 —Star of the West, vol. ix, P. 7. In the last two verses of the Book of Daniel occur the cryptic words:— "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, 'Abdu'l- Bahá said that these 1,335 days mean 1,335 solar years from the Hijrat. (Flight of Muhammad from Mecca to Medina, marking the beginning of the Muhammad era.) As the Hijrat occurred in 622 A.D. the date referred to is, therefore, 1957 (i.e 622 + 1,335) A.D."[9]

Jensen garnered followers with his fabricated 'proofs' based on name, date, address and mission. All four elements have been disproven. There are, however, additional passages in the Sacred Text which refute his claims. Jensen stated that he opened the 'seven seals' described in Revelation in the New Testament. Revelation 5:5 "Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."" "Baha'u'llah unsealed the holy books and revealed laws."[10] He also asserted that he was the rider of the 'white horse' in the same book: Revelation 6:2 "I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest." Jensen wore no crown, but Bahá'u'lláh is the Promised King of kings, the 'Lion of the tribe of Judah, the Root of David'. Jensen claimed to fulfill the prophecy for blasting the trumpet in Revelation, but we find the following description of Bahá'u'lláh's Epistles to the Sovereigns: "The stunning trumpet blast."[11]

'Abdu'l-Bahá explains that the prophecies have all been fulfilled, "The prophecies of all the prophets have become manifest and are fulfilled in this holy and blessed age and this great day of Bahá'u'lláh."[12] Any claim to fulfillment of prophecy by Jensen, or anyone else, is automatically false. "This Day all signs have appeared."[13] "All the signs have been revealed; every prophetic allusion hath been manifested. Whatever hath been enshrined in all the Scriptures of the past hath been made evident."[14] "Every proof and prophecy, every manner of evidence, whether based on reason or on the text of the scriptures and traditions, are to be regarded as centered in the persons of Bahá'u'lláh and the Báb. In them is to be found their complete fulfillment."[15]

Jensen declared himself to be the omnipotent return of Jesus: "Jesus Christ returned in the glory of the Father."[16] He claimed to be the 'establisher' of the Bahá'í Faith: "'Abdu'l-Bahá as the center of the Covenant the Interpreter and the Establisher of the sacred Law."[17] "The administrative machinery of an Order, foreshadowed by the Báb, enunciated by Bahá'u'lláh, and established by 'Abdu'l-Bahá."[18] "The one whom Bahá'u'lláh had left endowed with His power to accomplish and establish the Kingdom."[19] "Bahá'u'lláh established His Kingdom upon this earth."[20] "'Abdu'l-Bahá is that of the explainer, the establisher."[21] "Proclaim the Kingdom established."[22]

A further false claim was that he was the 'Lamb' from the Bible and, as such, must have a marriage supper.[23] In celebration of his anniversary with his long-suffering bride, Opal, Jensen held a special little party which he called 'The marriage supper of the Lamb' in 1987. "The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds."[24] The Kitab-i-Aqdas is the "New Jerusalem coming down from God...the Bride."[25] "The bride of Zion has appeared."[26] Previously, we proved how all prophecies were fulfilled before Jensen was born, but these passages refute this specific false claim.

Because Jensen claimed to fulfill prophecy as Jesus, and stated that he was infallible, he felt led to attribute to the Bahá'í Faith his own, false, teachings that are foreign to the Faith. He made himself the Interpreter and gave an interpretation of the complete Revelation of St. John, making himself the star of that Book in the Bible. 'Abdu'l-Bahá interpreted a small section of the book of Revelation in *Some Answered Questions*; no appointed Interpreter, His successors–the guardians, have chosen to interpret the remaining chapters.

Jensen inserted a teaching about the Great Pyramid of Giza into the Faith while absurdly stating that he is prophesied, through Mathematics, via encoding in its stones. "At various times in the past certain persons have tried to exploit their own ideas upon particular subjects through the Baha'i Teachings; therefore, they will understand and realize some of the dangers to which the Cause has been subjected. For instance, one man had some extraordinary ideas upon evolution, another some upon astrology, upon the Great Pyramid...which at times were advanced as "Baha'i Teachings", all of which caused trouble and the eventual spiritual downfall of these people as exponents of the Baha'i Revelation."[27] "He taught the Faith after becoming a Bahá'í but incorporated his personal ideas which were not related to the Faith, such as symbolism of the Egyptian pyramids."[28] "We must adhere to the literal meaning of what is written in the Tablets, and must not deviate from even a hair's breadth."[29] Bahá'u'lláh does not mention the pyramids in His Writings, the subject is not Bahá'í.

"One of the enemies of the Cause," 'Abdu'l-Bahá warned, "is he who endeavors to interpret the Words of Bahá'u'lláh and thereby colors the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station and making a division in the Cause."[30] Jensen definitely endeavored to interpret the Words of Bahá'u'lláh, and anything else he thought would bolster his claim, he collected a following, and formed a different sect to promote his own station. "If even a breath of egotism is found in us, we shall perish at once. The friends must be alert. Everyone who expresses a word not from the texts sows discord among the believers."[31] Jensen definitely had an oversized ego; he claimed infallibility and omnipotence, that he was Jesus, that he was the main character of the Book of Revelations, and a host of outrageous assertions.

"The Master spoke this evening on the importance of the friends striving to detach themselves from earthly passions and worldly desires and to remain aloof from the doubts of selfish persons who outwardly appear faithful but who are inwardly the cause of confusion to others. He gave a lengthy discourse on firmness in the Covenant of God, obedience to the Center of His Covenant, the unity of the believers, the afflictions and tribulations of the Abhá Beauty and the martyrdom of the Manifestations in order that unity and harmony might be brought to the nations of the world."[32] Jensen "appeared faithful" but was most definitely "the cause of confusion to others". "They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal."[33] Jensen's fancy ran wild with his inflated self importance. He excelled at handing out titles and special posts to secure the loyalty of his followers. He made some of his contemporaries 'elders' from the book of Revelation.

"The souls may not become agitated and perturbed, may not every day set up for themselves an idol and establish a new centre of authority, and seditious men may not agitate."[34] Jensen and his supporters definitely established a new center of authority around his false claims of fulfilling prophecy, by publishing his false teachings, creating an illegitimate 'international Bahá'í council', assigning special titles to his followers, etc. "Whoso while reading the sacred scriptures, is tempted to choose therefrom whatever may suit him with which to challenge the authority of the Representative of God among men, is indeed, as one dead."[35] Jensen undoubtedly challenged the authority of the Representative of God, Bahá'u'lláh. We've proven that he claimed titles and prophecies belonging to Bahá'u'lláh. The guardian is described as "the sign of God on earth" in the *Will and Testament* of 'Abdu'l-Bahá. Jensen slandered and libeled the third Guardian, Donald Harvey and wrote terrible things about Charles Mason Remey and his family, inventing fantastic stories about them.

"Neither overreach the clear explanation of this Servant nor the unambiguous interpretation of this Slave. If anyone overreaches, he follows his own superstitions…and no one is allowed to interpret other than this."[36] Jensen, instead of taking his cue from the Center of the Covenant, the Exemplar of Bahá'u'lláh's Teachings, with the recognition that we are all servants of God, he incrementally made progressively outrageous claims about his station while seeking to increase his following and create a false administration around himself. Instead of facing reality, Jensen and his followers attempt to bend reality to Jensen's fiction.

An offshoot group of the Mormons, the Morrisites, determined that Deer Lodge Montana, the site of Jensen's incarceration, was the 'promised land' and the site of the 'Second Coming of Christ'. Jensen latched onto this and turned it into 'proof' for his false claims. He asserted that the prison where he served his sentence after the sex crime conviction was 'Ezekial's temple' described in the Bible; if the prison resembled the temple of Ezekial, it is irrelevant. Mormonism is a Luciferian religion. Like Lucifer, their ultimate goal is to become 'gods'. Nothing they teach or believe is a part of God's teaching except for fragments of basic truths mixed with their many lies. Jensen uses the same tactic. He wraps his lies in a cloak of Bahá'í truth causing confusion in the minds of his followers.

Jensen's personal conduct, as a cult leader, was reprehensible. Despite being married, he could not keep his hands off of women and he discussed inappropriate topics at meetings. To explore this subject here would be distasteful except to say that his behavior, if reported to police, would have returned him to prison. He caused severe emotional, spiritual, and psychological damage to his victims. He used foul language, yelled and cursed at people which is nothing like the example set by 'Abdu'l-Bahá. His attention-seeking antics, as a convicted sex offender, brought disgrace to the Faith. Ultimately, he was a disturbed pervert who caused harm to the Faith by creating multiple splinter groups.

Charles Mason Remey was the chairman of the Committee of Investigation during the violation of the Covenant in Chicago. World War One was in progress which meant that American Bahá'ís were cut off from the Center of the Covenant. When a group from Chicago made a scene at the national Bahá'í Convention by sending a separate delegation from the assembly established by 'Abdu'l-Bahá, the Bahá'ís understood that there was violation afoot and that it must be handled without the guidance of 'Abdu'l-Bahá who was in the Holy Land. Mason refers to this situation as 'the Kirchner affair' in his 11 Treatises of 1960, which include his four volumes of *Daily Observations of the Bahá'í Faith in the Holy Land*. The committee researched the situation surrounding a group that met at a Bahá'í reading room run by Mrs. Kirchner and which had taken it upon themselves to become delegates to the convention without following Bahá'í procedure. It was determined that they were in violation of the Covenant because they were attributing non-Bahá'í teachings to the Bahá'í Faith. Not only was Jensen guilty of this exact thing, but he was in defiance of the appointed Guardians, and attempted to establish his own administration without the authority to do so. He claimed to fulfill prophecy which is a proven lie based on Bahá'í Text. One of his believers stated that there were 'too many coincidences' surrounding Jensen as their reason for supporting him for decades up to the present day. Coincidence is not a criteria for belief. What will it take to awaken his followers from their sleep?

In the Charles Mason Remey papers placed in the Library of Congress, Mason describes a situation where a Bahá'í violated the Covenant and began to associate with one of the groups in opposition to Shoghi Effendi's Guardianship. This person experienced poor mental health as a result, and, ultimately, committed suicide. According to Mason, this perfectly sane and happy person was driven to insanity because of their association with Covenant-breakers. He states that this is one of the results of associating with violators. This goes a long way to explain the conduct of several of Jensen's supporters and their need for psychiatric hospitalization. The Law of the Will and Testament strictly prohibits association with Covenant-breakers because they carry a deadly disease that spreads from one person to another. Approximately 75% of the Will and Testament is on the subject of Covenant-breaking, and, avoiding violators; they will "utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past".[37] We are to avoid the followers of the false 'universal house of justice' and any other group who fails to acknowledge the line of appointed Interpreters, the Guardians, the 'sign of God on earth'. 'Abdu'l-Bahá issues the following warning, "Bahá'u'lláh, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness the Báb, saying that no one should go near them because their breath is like the poison of the snake that kills instantly…"Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the advice of the Pen of Destiny. In another address, He says: "Therefore, to avoid these people will be the nearest path by which to attain the divine good pleasure; because their breath is infectious, like unto poison."… 'Abdu'l-Bahá is extremely kind, but when the disease is leprosy, what am I to do? Just as in bodily diseases we must prevent intermingling and infection and put into effect sanitary laws – because the infectious physical diseases uproot the foundation of humanity; likewise one must protect and safeguard the blessed souls from the breaths and fatal spiritual diseases; otherwise violation, like the plague, will become a contagion and all will perish. In the early days, after the Ascension, of the Blessed Beauty, the centre of violation was alone; little by little the infection spread; and this was due to companionship and association."[38] Those who associate with Covenant-breakers incorporate nasty, hostile, argumentative, irrational, inane, non-Bahá'í traits into their personality and carry them to the community of the faithful believers. This is counterproductive to the unity for which they pretend to strive. 'Abdu'l-Bahá warns in His *Will and Testament* that unity is the excuse Covenant-breakers use to violate the Covenant, as we witnessed with the violation of the Hands in 1957.

It is impossible to sail on two ships at once. One either chooses to be firm in the Covenant and support the appointed Interpreter, the guardian, or associate with Covenant-breakers who deny the line of guardians. Leland Jensen violated the Covenant by inventing his own teachings, his false stations and by disobeying the guardian and Bahá'í Law; just like the Hands, the false 'universal house of justice', and their followers who refuse to study and think for themselves to ascertain the truth. More importantly, violators refuse to serve God in obedience to His Law. When will the stain of Jensen's violation be erased?

[1] Shoghi Effendi (1938). *The World Order of Bahá'u'lláh,* p.153.

[2] https://proofsforguardian.blogspot.com/2024/03/bahai-proclamation-to-government-of.html

[3] 'Abdu'l-Bahá. *Star of the West,* Vol. VIII, p. 218.

[4] *The Baha'i World*, Vol. 8, p. 155.

[5] 'Abdu'l-Bahá, *The Secret of Divine Civilization*, p. 107.

[6] 'Abdu'l-Bahá. Folio #46/100 Library of Congress, CMR papers p. 136.

[7] 'Abdu'l-Bahá. *The Baha'i World*, Vol. 5, p. 163.

[8] *Star of the West*, Vol. 10, No. 18, p. 324.

[9] Dr. Esslemont, (1937). *Bahá'u'lláh and the New Era*, p. 303 (chapter XIV)

[10] *Abdu'l-Baha on Divine Philosophy*, p. 8.

[11] 'Abdu'l-Bahá; Shoghi Effendi. *The Promised Day Is Come,* p. 47.

[12] 'Abdu'l-Bahá. *Tablets of 'Abdu'l-Bahá,* Vol. 3, p.723

[13] Bahá'u'lláh. *Epistle to the Son of the Wolf,* p. 145.

[14] 'Abdu'l-Bahá. *The World Order of Bahá'u'lláh,* p. 111.

[15] 'Abdu'l-Bahá. *The World Order of Bahá'u'lláh,* pp. 127-128.

[16] Shoghi Effendi. *God Passes By,* p. 151.

[17] Thornton Chase. *Star of the West,* Vol. 5, No. 17, p. 263.

[18] Shoghi Effendi. *Messages to America 1932-1946,* p. 49; *The Bahá'í World,* Vol. 9, p. 322.

[19] Charles Mason Remey. *Break of Day,* p. 103.

[20] Lua Getsinger; Velda Piff Metelmann. *Lua Getsinger: Herald of the Covenant.*

[21] Charles Mason Remey (1912). *The Bahá'í Movement: A series of Nineteen Papers,* p. 26

[22] Charles Mason Remey. *Star of the West,* Vol. 2, Letter dated April 19, 1910.

[23] Revelation 19:6-9

[24] Epilogue to *The Hidden Words of Bahá'u'llah.*

[25] Shoghi Effendi. *God Passes By*.

[26] 'Abdu'l-Bahá. *Star of the West,* Vol. 3, No. 10, p. 7.

[27] Charles Mason Remey. Library of Congress folio #46/100, p.62.

[28] Bahaipedia.org/percy-woodcock.

[29] 'Abdu'l-Bahá. *Mahmúd's Diary,* p. 31.

[30] 'Abdu'l-Bahá. *The Bahá'í World,* Vol. 10.

[31] 'Abdu'l-Bahá. *Mahmúd's Diary,* p. 161.

[32] 'Abdu'l-Bahá. Mahmúd's Diary, p. 390.

[33] Bahá'u'lláh. *Gleanings from the Writings of Bahá'u'lláh,* p. 337.

[34] *The Covenant of Bahá'u'lláh (A Compilation),* 1950, p. 50.

[35] Bahá'u'lláh (1982). *Gleaning From the Writings of Bahá'u'lláh LXXXIX,* p. 175.

[36] 'Abdu'l-Baha. Letter to Charles Mason Remey from Nina Evaline Woods, June 6, 1918.

[37] *Will and Testament* of 'Abdu'l-Bahá.

[38] 'Abdu'l-Bahá. *The Master's Last Tablet to America, Star of the West,* XIII. p. 1.

The Illegal Bahá'í Administration Does Not Correspond With Shoghi Effendi's Interpretation In The Dispensation of Bahá'u'lláh

01 January 2026

"A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá'u'lláh is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

The Bahá'i Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islám-none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.

This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.

The Administrative Order of the Faith of Bahá'u'lláh must in no wise be regarded as purely democratic in character inasmuch as the basic assumption which requires all democracies to depend fundamentally upon getting their mandate from the people is altogether lacking in this Dispensation. In the conduct of the administrative affairs of the Faith, in the enactment of the legislation necessary to supplement the laws of the Kitáb-i-Aqdas, the members of the Universal House of Justice, it should be borne in mind, are not, as Bahá'u'lláh's utterances clearly imply, responsible to those whom they represent, nor are they allowed to be governed by the feelings, the general opinion, and even the convictions of the mass of the faithful, or of those who directly elect them. They are to follow, in a prayerful attitude, the dictates and promptings of their conscience. They may, indeed they must, acquaint themselves with the conditions prevailing among the community, must weigh dispassionately in their minds the merits of any case presented for their consideration, but must reserve for themselves the right of an unfettered decision. "*God will verily inspire them with whatsoever He willeth,"* is Bahá'u'lláh's incontrovertible assurance. They, and not the body of those who either directly or indirectly elect them, have thus been made the recipients of the divine guidance which is at once the life-blood and ultimate safeguard of this Revelation. Moreover, he who symbolizes the hereditary principle in this Dispensation has been made the interpreter of the words of its Author, and ceases consequently, by virtue of the actual authority vested in him, to be the figurehead invariably associated with the prevailing systems of constitutional monarchies.

Nor can the Bahá'i Administrative Order be dismissed as a hard and rigid system of unmitigated autocracy or as an idle imitation of any form of absolutistic ecclesiastical government, whether it be the Papacy, the Imamate or any other similar institution, for the obvious reason that upon the international elected representatives of the followers of Bahá'u'lláh has been conferred the exclusive right of legislating on matters not expressly revealed in the Bahá'i writings. Neither the Guardian of the Faith nor any institution apart from the International House of Justice can ever usurp this vital and essential power or encroach upon that sacred right. The abolition of professional priesthood with its accompanying sacraments of baptism, of communion and of confession of sins, the laws requiring the election by universal suffrage of all local, national, and international Houses of Justice, the total absence of episcopal authority with its attendant privileges, corruptions and bureaucratic tendencies, are further evidences of the non-autocratic character of the Bahá'i Administrative Order and of its inclination to democratic methods in the administration of its affairs.

Nor is this Order identified with the name of Bahá'u'lláh to be confused with any system of purely aristocratic government in view of the fact that it upholds, on the one hand, the hereditary principle and entrusts the Guardian of the Faith with the obligation of interpreting its teachings, and provides, on the other, for the free and direct election from among the mass of the faithful of the body that constitutes its highest legislative organ.

Whereas this Administrative Order cannot be said to have been modeled after any of these recognized systems of government, it nevertheless embodies, reconciles and assimilates within its framework such wholesome elements as are to be found in each one of them. The hereditary authority which the Guardian is called upon to exercise, the vital and essential functions which the Universal House of Justice discharges, the specific provisions requiring its democratic election by the representatives of the faithful-these combine to demonstrate the truth that this divinely revealed Order, which can never be identified with any of the standard types of government referred to by Aristotle in his works, embodies and blends with the spiritual verities on which it is based the beneficent elements which are to be found in each one of them. The admitted evils inherent in each of these systems being rigidly and permanently excluded, this unique Order, however long it may endure and however extensive its ramifications, cannot ever degenerate into any form of despotism, of oligarchy, or of demagogy which must sooner or later corrupt the machinery of all man-made and essentially defective political institutions."

[In Taherzadeh's book of lies entitled (incorrectly) *The Covenant of Bahá'u'lláh, The Dispensation of Bahá'u'lláh* is reduced to 'a statement of faith'. *The Bahá'í World, Volume XI, 1946-1950,* p. 170, accurately describes *The Dispensation of Bahá'u'lláh* as the "INTERPRETATION OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHÁ" [capitalization in original]. Shoghi Effendi was acting in the capacity of the first Guardian, the Interpreter of the Word, when he wrote *The Dispensation of Bahá'u'lláh.* The Covenant-breaking Hands and the false 'universal house of justice'- the current Bahá'í mutineers who stole control of the Faith from the institution of the Guardianship - claimed to follow the guidance of Shoghi Effendi from the grave (a pagan concept). As breakers of Bahá'í law, they are incapable of complying with their invented paganism of Shoghi Effendi adoration. They disparage the memory of Shoghi Effendi as they destroy the Bahá'í Faith he spent his entire life building with one lie stacked upon another. People need to obey Bahá'u'lláh's command to independently investigate the truth in order to understand that there was a coup d'etat within the Faith in 1957 when the Hands lied and stated that the institution of the Guardianship ended. They took the Faith from the second Guardian, Charles Mason Remey, Shoghi Effendi's chosen successor, who was appointed in 1951, and dismantled the structure Shoghi Effendi describes above.]

Bahá'u'lláh Blesses Those Who Are Firm in The Covenant of His Kingdom Of God On Earth

31 December 2025

"Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom...Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion...Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness...hath gained admittance into My Kingdom." Bahá'u'lláh. *Lawh-i-Aqdas, Tablets of Bahá'u'lláh*, pp. 16-17.

Letter From Shoghi Effendi, First Guardian of the Bahá'í Faith to Charles Mason Remey, Second Bahá'í Guardian, November 11, 1936

29 December 2025

Dearly beloved co-worker:

I rejoice to learn of your constant efforts and accomplishments in the teaching field. How pleased is the Beloved Master with you **His beloved "son"**! Your fidelity and devotion, your constancy and courage deserve the highest praise. With a grateful heart I will pray for you and for the development and extension of your teaching activities.

Your true brother,

Shoghi

Dar Mr. Remey,

The Guardian has been pleased to receive your very kind letter of the first October, and has directed me to convey to you his deepest thanks for it, and specially for your most valuable gift of the brass plaque inscribed with the Greatest Name which you have, at his suggestion, offered to be hung at the Shrine of the Báb on Mt. Carmel. This constitutes one more one more valuable gift you have presented to the Holy Tombs, and he feels certain it will considerably embellish that sacred spot.

It was a pleasure to the Guardian to learn that you have so warmly entertained Mrs. Hoagg in your home. He is delighted in her many accomplishments in the teaching field. The share she is contributing to the success of the teaching campaign organized by the N.S.A. is truly praiseworthy. May the beloved give her continued strength to carry on her labors.

With the renewed assurance of the Guardian's prayers for you, and with his cordial greetings,

Sincerely in His Service,

H. Rabbani

Selected Writings of Shoghi Effendi, Guardian of the Bahá'í Faith (1942)

28 December 2025

Selected Writings of Shoghi Effendi

Guardian of the Bahá'í Faith

BAHÁ'Í PUBLISHING COMMITTEE WILMETTE, ILLINOIS

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Excerpts From the Will and Testament

of 'Abdu'l-Bahá

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken winged bird will have taken its flight unto the celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnán, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God, (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glories!" (Yá-Bahá'u'l-Abhá), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner- stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example.

This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá!

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged them- selves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi-the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two off- shoots of the Tree of Holiness, as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both).

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body.

A Summary

1. The Revelation proclaimed by Bahá'u'lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men. The mission of the Founder of their Faith, they conceive it to be to proclaim that religious truth is not absolute but relative, that Divine Revelation is continuous and progressive, that the Founders of all past religions, though different in the non-essential aspects of their teachings, "abide in the same Tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech and proclaim the same Faith." His

Cause, they have already demonstrated, stands identified with, and revolves around, the principle of the organic unity of mankind as representing the consummation of the whole process. of human evolution. This final stage in this stupendous evolution, they assert, is not only necessary but inevitable, that it is gradually approaching, and that nothing short of the celestial potency with which a divinely ordained Message can claim to be endowed can succeed in establishing it.

The Bahá'í Faith recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace.

Born about the middle of the nineteenth century in darkest Persia, assailed from its infancy by the forces of religious fanaticism, the Faith has, notwithstanding the martyrdom of its Forerunner, the repeated banishments of its Founder, the almost life-long imprisonment of its chief Promoter and the cruel death of no less than twenty thousand of its devoted followers, succeeded in diffusing quietly and steadily its spirit throughout both the East and the West, has established itself in no fewer than forty countries of the world, and has recently obtained from the ecclesiastical and civil authorities in various lands written affirmations that recognize its independent religious status.

The Forerunner of the Faith was Mírzá ‘Ali-Muḥammad of Shíráz, known as the Báb (The Gate) Who proclaimed on May 23, 1844, His twofold mission as an independent Manifestation of God and Herald of One greater than Himself, Who would inaugurate a new and unprecedented era in the religious history of mankind. On His early life, His sufferings, the heroism of His disciples, and the circumstances of His tragic martyrdom I need not dwell, as the record of His saintly life is minutely set forth in The Dawn-Breakers*: Nabil's Narrative of* the Early *Days* of *the Baha'i Faith*. Suffice it to say that at the early age of thirty-one the Báb was publicly martyred by a military firing squad at Tabríz, Persia, on July 9, 1850. On the evening of that same day His mangled body was removed from the court- yard of the barracks to the edge of the moat outside the gate of the city whence it was carried by His fervent disciples to Tihrán. There it remained concealed until such time as its transfer to the Holy Land was made possible. Faced by almost insuperable difficulties and facing the gravest dangers, a band of His disciples, acting under the instructions of 'Abdu'l-Bahá succeeded in transporting over- land the casket containing His remains to Haifa. In 1909, 'Abdu'l-Bahá with his own hands and in the presence of the assembled representatives of various Bahá'í communities deposited those remains within the vault of the Mausoleum he himself had erected for the Báb. Ever since that time countless followers of the Bahá'í Faith have made the pilgrimage to this sacred spot, a spot which ever since 1921 has been further sanctified by the burial of ‘Abdu'l- Bahá in an adjoining vault.

The Founder of the Faith was Bahá'u'lláh (Glory of God), Whose advent the Báb had foretold. He declared His mission in 1863 while an exile in Baghdad. He subsequently formulated the principles of that new and divine civilization which by His advent He claimed to have inaugurated. He too was bitterly opposed, was stripped of His property and rights, was exiled to 'Iraq, to Constantinople and Adrianople, and was eventually incarcerated in the penal colony of 'Akká where He passed away in 1892 in His seventy-fifth year. His remains are laid to rest in the Shrine of Bahjí, north of 'Akká.

The authorized Interpreter and Exemplar of Bahá'u'lláh's teachings was His eldest son 'Abdu'l-Bahá (Servant of Bahá) who was appointed by his Father as the Center to whom all Bahá'ís should turn for instruction and guidance. 'Abdu'l-Bahá ever since his childhood was the closest companion of his Father, and shared all His sorrows and sufferings. He remained a prisoner until 1908, when the old régime in Turkey was overthrown and all religious and political prisoners throughout the empire were liberated. After that he continued to make his home in Palestine but undertook extensive teaching tours in Egypt, Europe and America, being ceaselessly engaged in explaining and exemplifying the principles of his Father's Faith and in inspiring and directing the activities of his friends and followers throughout the world. He passed away in 1921 in Haifa, Palestine, and, as already stated, was buried in a vault contiguous to that of the Báb on Mount Carmel.

According to the provisions of His Will, I, as His eldest grandson, have been appointed as First Guardian of the Bahá'í Faith and Head of the Universal House of Justice which must, in conjunction with me coordinate and direct the affairs of the various Bahá'í communities in East and West in accordance with the principles enunciated by Bahá'u'lláh.

The period since 'Abdu'l-Bahá's passing has been characterized by the formation and consolidation of the Local and National Assemblies, the bedrock on which the edifice of the Universal House of Justice is to be erected. There are, according to the latest reports from Tihrán, over five hundred Local Assemblies already constituted in Persia. Organized Bahá'í communities are to be found in every continent of the globe. National Assemblies have already been formed and are functioning in the United States and Canada, in India and Burma, in Great Britain, in Germany, “Iraq, Egypt, and Australia and New Zealand. Such Assemblies are in the process of formation in Persia, Caucasus, and Turkestan. Local Assemblies and groups have been already established in France, Switzerland and Italy, in the Scandinavian countries, in Austria and the Balkans, in Turkey, Syria, Albania, Abyssinia, China, Japan, Brazil, Argentine, Uruguay, Mexico, Costa Rica, Haiti, Honduras, Cuba, Chile, and South Africa. Christians of various denominations, Muslims of both the Sunní and Shi'ih sects of Islám, Jews, Hindus, Sikhs, Zoroastrians and Buddhists, have eagerly embraced its truth, have recognized the divine origin and fundamental unity underlying the teachings of all the Founders of past religions, and have unreservedly identified themselves with both the spirit and form of its evolving institutions. All these centers function as the component parts of a single organism, of an entity the spiritual and administrative center of which lies enshrined in the twin cities of 'Akká and Haifa.

Divine Revelation Is Progressive

2. The Revelation, of which Bahá'u'lláh is the source and center, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past, or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. Its declared, its primary purpose is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified, and to acquire a clearer apprehension of its purpose. It is neither eclectic in the presentation of its truths, nor arrogant in the affirmation of its claims. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. Unequivocally and without the least

reservation it proclaims all established religions to be divine in origin, identical in their aims, complementary in their functions, continuous in their purpose, indispensable in their value to mankind.

"All the Prophets of God," asserts Bahá'u'lláh in the Kitáb-i-Iqán, "*abide in the same tabernacle, soar in the same heaven, are seated upon the same throne, utter the same speech, and proclaim the same Faith.*" From the *"beginning that hath* no *beginning,*" these Exponents of the Unity of God and Channels of His incessant utterance have shed the light of the invisible Beauty upon mankind, and will continue, to the "*end that hath no end*," to vouchsafe fresh revelations of His might and additional experiences of His inconceivable glory. To contend that any particular religion is final, that "*all Revelation is ended*, that *the portals of Divine* mercy *are closed*, *that from the daysprings of eternal holiness no sun shall rise again, that the ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest*" would indeed be nothing less than sheer blasphemy.

"They differ," explains Bahá'u'lláh in that same epistle, "*only in the intensity of their revelation and the comparative potency* of *their ligh*t." And this, not by reason of any inherent incapacity of any one of them to reveal in a fuller measure the glory of the Message with which He has been entrusted, but rather because of the immaturity and unpreparedness of the age He lived in to apprehend and absorb the full potentialities latent in that Faith.

3. If the Light that is now streaming forth upon an increasingly responsive humanity with a radiance that bids fair to eclipse the splendor of such triumphs as the forces of religion have achieved in days past; if the signs and tokens which proclaimed its advent have been, in many respects, unique in the annals of past Revelations; if its votaries have evinced traits and qualities unexampled in the spiritual history of mankind; these should be attributed not to a superior merit which the Faith of Bahá'u'lláh, as a Revelation isolated and alien from any previous Dispensation, might possess, but rather should be viewed and explained as the inevitable outcome of the forces that have made of this present age an age infinitely more advanced, more receptive, and more insistent to receive an ampler measure of Divine Guidance than has hitherto been vouchsafed to mankind.

Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who, witnessing on one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the sufferings that afflict, and the dangers that beset, present- day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth?

4. The Faith of Bahá'u'lláh should indeed be regarded, if we wish to be faithful to the tremendous implications of its message, as the culmination of a cycle, the final stage in a series of successive, of preliminary and progressive revelations. These, beginning with Adam and ending with the Báb, have paved the way and anticipated with an ever-increasing emphasis the advent of that Day of Days in which He Who is the Promise of All Ages should be made manifest.

To this truth the utterances of Bahá'u'lláh abundantly testify. A mere reference to the claims which, in vehement language and with compelling power, He Himself has repeatedly advanced cannot but fully demonstrate the character of the Revelation of which He was the chosen bearer. To the words that have streamed from His pen - the fountainhead of so impetuous a Revelation - we should, therefore, direct our attention if we wish to obtain a clearer understanding of its importance and meaning. Whether in His assertion of the unprecedented claim He has advanced, or in His allusions to the mysterious forces He has released, whether in such passages as extol the glories of His long-awaited Day, or magnify the station which they who have recognized its hidden virtues will attain, Bahá'u'lláh and, to an almost equal extent, the Báb and 'Abdu'l-Bahá, have bequeathed to posterity mines of such inestimable wealth as none of us who belong to this generation can befittingly estimate. Such testimonies bearing on this theme are impregnated with such power and reveal such beauty as only those who are versed in the languages in which they were originally revealed can claim to have sufficiently appre- ciated. So numerous are these testimonies that a whole volume would be required to be written in order to compile the most outstanding among them. All I can venture to attempt at present is to share with you only such passages as I have been able to glean from His voluminous writings.

"I *testify before God*," proclaims Bahá'u'lláh, "*to the greatness, the inconceivable greatness of this Revelation*. *Again and again have We in most of Our Tablets borne witness to this truth, that mankind may be roused from its heedlessness*." *"In this most mighty Revelation*," He unequivocally announces, *"all the Dispensations of the past have attained their highest*, *their final consummation*." "*That which hath been made manifest in this preëminent*, *this most exalted Revelation*, *stands unparalleled in* the *annals of the past*, *nor will future ages witness its like." "He it is*," referring to Himself He further proclaims, *"Who in the Old Testament hath been named Jehovah, Who in the Gospel hath been designated as the Spirit of Truth, and in the Qur'an acclaimed as the Great Announcement*." "*But for Him no Divine Messenger would have been invested with the robe of prophethood*, *nor would any of the sacred scriptures have been revealed. To this bear witness all created things."*

Difference Between Bahá'í Faith and Ecclesiastical Organizations

5. It behooves us, dear friends, to endeavor not only to familiarize ourselves with the essential features of this supreme Handiwork of Bahá'u'lláh, but also to grasp the fundamental difference existing between this world-embracing, divinely-appointed Order and the chief ecclesiastical organizations of the world, whether they pertain to the Church of Christ, or to the ordinances of the Muhammadan Dispensation.

For those whose priceless privilege is to guard over, administer the affairs, and advance the interests of these Bahá'í institutions will have, sooner or later, to face this searching question: "Where and how does this Order established by Bahá'u'lláh, which to outward seeming is but a replica of the institutions established in Christianity and Islám, differ from them? Are not the twin institutions of the House of Justice and of the Guardianship, the institution of the Hands of the Cause of God, the institution of the national and local Assemblies, the institution of the Mashriqu'l-Adhkár, but different names for the institutions. of the Papacy and the Caliphate, with all their attending ecclesiastical orders

which the Christians and Moslems uphold and advocate? What can possibly be the agency that can safeguard these Bahá'í institutions, so strikingly resemblant, in some of their features, to those which have been reared by the Fathers of the Church and the Apostles of Muhammad, from witnessing the deterioration in character, the breach of unity, and the extinction of influence, which have befallen all organized religious hierarchies? Why should they not eventually suffer the self-same fate that has overtaken the institutions which the successors of Christ and Muhammad have reared?"

Upon the answer given to these challenging questions will, in a great measure, depend the success of the efforts which believers in every land are now exerting for the establishment of God's kingdom upon the earth. Few will fail to recognize that the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His name, wholly identify itself with His principles, and function in conformity with His laws. That Bahá'u'lláh in His Book of Aqdas, and later 'Abdu'l-Bahá in His Will - a document which confirms, supplements, and correlates the provisions of the Aqdas-have set forth in their entirety those essential elements for the constitution of the world. Bahá'í Commonwealth, no one who has read them will deny. According to these divinely-ordained administrative principles, the Dispensation of Bahá'u'lláh - the Ark of human salvation must needs be modeled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.

For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have They revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and which from time immemorial have inflamed the imagination of seers and poets in every age. They have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and con- summate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world.

Should we look back upon the past, were we to search out the Gospel and the Qur'an, we will readily recognize that neither the Christian nor the Islamic Dispensations can offer a parallel either to the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement. Therein, I am profoundly convinced, lies the answer to those questions to which I have already referred.

None, I feel, will question the fact that the fundamental reason why the unity of the Church of Christ was irretrievably shattered, and its influence was in the course of time undermined, was that the Edifice which the Fathers of the Church reared after the passing of His First Apostle was an Edifice that rested in nowise upon the explicit directions of Christ Himself. The authority and features of their administration were wholly inferred, and indirectly derived, with more or less justification, from certain vague and fragmentary references which they found scattered amongst His utterances as recorded in the Gospel. Not one of the sacraments of the Church; not one of the rites and ceremonies which the Christian Fathers have elaborately devised and ostentatiously observed; not one of the elements of the severe discipline they rigorously imposed upon the primitive Christians; none of these reposed on the direct authority of Christ, or emanated from His specific utterances. Not one of these did Christ conceive, none did He specifically invest with sufficient authority to either interpret His Word, or to add to what He had not specifically enjoined.

For this reason, in later generations, voices were raised in protest against the self-appointed Authority which arrogated to itself privileges and powers which did not emanate from the clear text of the Gospel of Jesus Christ, and which constituted a grave departure from the spirit which that

Gospel did inculcate. They argued with force and justification that the canons promulgated by the Councils of the Church were not divinely-appointed laws, but were merely human devices which did not even rest upon the actual utterances of Jesus. Their contention centered around the fact that the vague and inconclusive words, addressed by Christ to Peter, "Thou art Peter, and upon this rock I will build my Church," could never justify the extreme measures, the elaborate ceremonials, the fettering creeds and dogmas, with which His successors have gradually burdened and obscured His Faith. Had it been possible for the Church Fathers, whose unwarranted authority was thus fiercely assailed from every side, to refute the denunciations heaped upon them by quoting specific utterances of Christ regarding the future administration of His Church, or the nature of the authority of His Successors, they would surely have been capable of quenching the flame of controversy, and preserving the unity of Christendom. The Gospel, however, the only repository of the utterances of Christ, afforded no such shelter to these harassed leaders of the Church, who found themselves helpless in the face of the pitiless onslaught of their enemy, and who eventually had to submit to the forces of schism which invaded their ranks.

In the Muhammadan Revelation, however, although His Faith as compared with that of Christ was, so far as the administration of His Dispensation is concerned, more complete and more specific in its provisions, yet in the matter of succession, it gave no written, no binding and conclusive instructions to those whose mission was to propagate His Cause. For the text of the Qur'an, the ordinances of which regarding prayer, fasting, marriage, divorce, inheritance, pilgrimage, and the like, have after the revolution of thirteen hundred years remained intact and operative, gives no definite guidance regarding the Law of Succession, the source of all the dissensions, the controversies, and schisms which have dismembered and dis- credited Islám.

Not so with the Revelation of Bahá'u'lláh. Unlike the Dispensation of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation of their task. Both in the administrative provisions of the Bahá'í Dispensation, and in the matter of succession, as embodied in the twin institutions of the House of Justice and of the Guardianship, the followers of Bahá'u'lláh can summon to their aid such irrefutable evidences of Divine Guidance that none can resist, that none can belittle or ignore. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous

Revelations, but to connect, unify, and fulfill them. This is the reason why Bahá'u'lláh and 'Abdu'l-Bahá have both revealed and even insisted upon certain details in connection with the Divine Economy which they have bequeathed to us, their followers. This is why such an emphasis has been placed in their Will and Testament upon the powers and prerogatives of the ministers of their Faith.

The Vehicle of Revelation

6. Let no one meditating . . . on the nature of the Revelation of Bahá'u'lláh, mistake its character or misconstrue the intent of its Author. The divinity attributed to so great a Being and the complete incarnation of the names and attributes of God in so exalted a Person should, under no circumstances, be misconceived or misinterpreted. The human temple that has been made the vehicle of so overpowering a Revelation must, if we be faithful to the tenets of our Faith, ever remain entirely distinguished from that "inner- most Spirit of Spirits" and "eternal Essence of Essences"- that invisible yet rational God Who, however much we extol the divinity of His Manifestations on earth, can in no wise incarnate His infinite, His unknowable, His incorruptible and all-embracing Reality in the concrete and limited frame of a mortal being. Indeed, the God Who could so incarnate His own reality would, in the light of the teachings of Bahá'u'lláh, cease immediately to be God. So crude and fantastic a theory of Divine incarnation is as removed from, and incompatible with, the essentials of Bahá'í belief as are the no less inadmissible pantheistic and anthropomorphic conceptions of God-both of which the utterances of Bahá'u'lláh emphatically repudiate and the fallacy of which they expose.

The Báb

7. That the Báb, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayán, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize.

There can be no doubt that the claim to the twofold station ordained for the Báb by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Báb consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the scepter of independent Prophethood.

The short duration of His Dispensation, the restricted range within which His laws and ordinances have been made to operate, supply no criterion whatever wherewith to judge its Divine origin and to evaluate the potency of its message. "*That so brief* a *span*," Bahá'u'lláh Himself explains, *"should* have *separated this* most mighty *and wondrous Revelation* from Mine own *previous Manifestation,* is a *secret* that *no man* can unravel *and* a mystery such as no mind can fathom. *Its duration* had been *foreordained*, *and* no *man shall ever discover its reason* unless and *until* he be informed *of the* contents of My *Hidden* Book." "*Behold*," Bahá'u'lláh further explains in the Kitáb-i-Badí', one of His works refuting the arguments of the people of the Bayán, "*behold, how immediately upon* the *completion of* the ninth *year of this wondrous*, *this* most holy *and merciful Dispensation*, *the requisite* number *of pure*, of *wholly consecrated and sanctified souls had been most secretly consummated."*

'Abdu'l-Bahá

8. An attempt I strongly feel should now be made to clarify our minds regarding the station occupied by 'Abdu'l-Bahá and the significance of His position in this holy Dispensation. It would be indeed difficult for us, who stand so close to such a tremendous figure and are drawn by the mysterious power of so magnetic a personality, to obtain a clear and exact understanding of the role and character of One Who, not only in the Dispensation of Bahá'u'lláh but in the entire field of religious history, fulfills a unique function. Though moving in a sphere of His own and holding a rank radically different from that of the Author and the Forerunner of the Bahá'í Revelation, He, by virtue of the station ordained for Him through the Covenant of Bahá'u'lláh, forms together with them what may be termed the Three Central Figures of a Faith that stands unapproached in the world's spiritual history. He towers, in conjunction with them, above the destinies of this infant Faith of God from a level to which no individual or body ministering to its needs after Him, and for no less a period than a full thousand years, can ever hope to rise. To degrade His lofty rank by identifying His station with or by regarding it as roughly equivalent to, the position of those on whom the mantle of His authority has fallen would be an act of impiety as grave as the no less heretical belief that inclines to exalt Him to a state of absolute equality with either the central Figure or Forerunner of our Faith. For wide as is the gulf that separates 'Abdu'l-Bahá from Him Who is the Source of an independent Revelation, it can never be regarded as commensurate with the greater distance that stands between Him Who is the Center of the Covenant and His ministers who are to carry on His work, whatever be their name, their rank, their functions or their future achievements. Let those who have known 'Abdu'l-Bahá, who through their contact with His magnetic personality have come to cherish for Him so fervent an admiration, reflect, in the light of this statement, on the greatness of One Who is so far above Him in station.

That 'Abdu'l-Bahá is not a Manifestation of God, that, though the successor of His Father, He does not occupy a cognate station, that no one else except the Báb and Bahá'u- 'lláh can ever lay claim to such a station before the expiration of a full thousand years-are verities which lie embedded in the specific utterances of both the Founder of our Faith and the Interpreter of His teachings.

He is, and should for all time be regarded, first and foremost, as the Center and Pivot of Bahá'u'llah's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá'í ideal, the incarnation of every Bahá'í virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being *"*round *Whom all names revolve*," the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation -styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá. He is, above and beyond these appellations, the "Mystery of God"-an expression by which Bahá'u'lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to him the station of

Prophethood, indicates how in the person of 'Abdu'l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.

That 'Abdu'l-Bahá is not a Manifestation of God, that He- gets His light, His inspiration and sustenance direct from the Fountainhead of the Bahá'í Revelation; that He reflects even as a clear and perfect Mirror the rays of Bahá'u'lláh's glory, and does not inherently possess that indefinable yet all-pervading reality the exclusive possession of which is the hallmark of Prophethood; that His words are not equal in rank, though they possess an equal validity with the utterances of Bahá'u'lláh; that He is not to be acclaimed as the return of Jesus Christ, the Son Who will come "in the glory of the Father"-these truths find added justification, and are further reinforced, by the following statement of 'Abdu'l-Bahá, addressed to some believers in America, with which I may well conclude this section: "*You have written that there is a difference among the believers concerning the 'Second Coming of Christ*. *Gracious God! Time and again* this *question* hath *arisen*, *and its answer hath emanated in a clear and irrefutable statement from the pen of 'Abdu'l-*Bahá*, that what is meant in the prophecies* by *the 'Lord of Hosts*' and the '*Promised Christ*' *is the Blessed Perfection* (*Bahá'u'lláh) and His holiness* the *Exalted One* (*the Báb*). *My name is 'Abdu'l-Bahá*. *My qualification is 'Abdu'l-Bahá*. *My reality is 'Abdu'l-Bahá. My praise is 'Abdu'l-Bahá*. *Thraldom to the Blessed Perfection is my glorious and refulgent diadem, and servitude to all the human race my perpetual religion... No name, no title*, *no mention*, *no commendation have I, nor will ever have*, *except 'Abdu'l-Bahá*. *This is my longing*, *This is my greatest yearning. This is my eternal life. This is my everlasting glory*."

'Abdu'l-Bahá's Testament

9. With the ascension of Bahá'u'lláh the Day-Star of Divine guidance which, as foretold by Shaykh Ahmad and Siyyid Kázim, had risen in Shíráz, and, while pursuing its west- ward course, had mounted its zenith in Adrianople, had finally sunk below the horizon of 'Akká, never to rise again ere the complete revolution of one thousand years. The setting of so effulgent an Orb brought to a definite termination the period of Divine Revelation-the initial and most vitalizing stage in the Bahá'í era. Inaugurated by the Báb, culminating in Bahá'u'lláh, anticipated and extolled by the entire company of the Prophets of this great prophetic cycle, this period has, except for the short interval between the Báb's martyrdom and Bahá'u'lláh's shaking experiences in the Siyah-Chál of Tihrán, been characterized by almost fifty years of continuous and progressive Revelation-a period which by its duration and fecundity must be regarded as unparalleled in the entire field of the world's spiritual history.

The passing of 'Abdu'l-Bahá, on the other hand, marks the closing of the Heroic and Apostolic Age of this same Dispensation-that primitive period of our Faith the splendors of which can never be rivaled, much less be eclipsed, by the magnificence that must needs distinguish the future victories of Bahá'u'lláh's Revelation. For neither the achievements of the champion-builders of the present-day institutions of the Faith of Bahá'u'lláh, nor the tumultuous triumphs which the heroes of its Golden Age will in the coming days succeed in winning, can measure with, or be included within the same category as, the wondrous works associated with the names of those who have generated its very life and laid its pristine foundations. That first and creative age of the Bahá'í era must, by its very nature, stand above and apart from the formative period into which we have entered and the golden age destined to succeed it.

'Abdu'l-Bahá, Who incarnates an institution for which we can find no parallel whatsoever in any of the world's recognized religious systems, may be said to have closed the Age to which He Himself belonged and opened the one in which we are now laboring. His Will and Testament should thus be regarded as the perpetual, the indissoluble link which the mind of Him Who is the Mystery of God has conceived in order to insure the continuity of the three ages that constitute the component parts of the Bahá'í Dispensation. The period in which the seed of the Faith had been slowly germinating is thus intertwined both with the one which must witness its efflorescence and the subsequent age in which that seed will have finally yielded its golden fruit.

The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have, by their very impact and close interaction, given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation. The Will may thus be acclaimed as the inevitable offspring resulting from that mystic intercourse between Him Who communicated the generating influence of His divine Purpose and the One Who was its vehicle and chosen recipient. Being the Child of the Covenant-the Heir of both the Originator and the Interpreter of the Law of God-the Will and Testament of 'Abdu'l-Bahá can no more be divorced from Him Who supplied the original and motivating impulse than from the One Who ultimately conceived it. Bahá'u'lláh's inscrutable purpose, we must ever bear in mind, has been so thoroughly infused into the conduct of 'Abdu'l-Bahá, and their motives have been so closely wedded together, that the mere attempt to dissociate the teachings of the former from any system which the ideal Exemplar of those same teachings has established would amount to a repudiation of one of the most sacred and basic truths of the Faith.

The Administrative Order, which ever since 'Abdu'l-Bahá's ascension has evolved and is taking shape under our very eyes in no fewer than forty countries of the world, may be considered as the framework of the Will itself, the inviolable stronghold wherein this new-born child is being nurtured and developed. This Administrative Order, as it expands and consolidates itself, will no doubt manifest the potentialities and reveal the full implications of this momentous Document-this most remarkable expression of the Will of One of the most remarkable Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic. institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded. not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

It should be noted in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. No- where in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bábí Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie at the very basis of the Bahá'í Dispensation. Has either Christianity or Islám, to take as an instance two of the most widely diffused and outstanding among the world's recognized religions, anything to offer that can measure with, or be regarded as equivalent to, either the Book of Bahá'u'lláh's Covenant or to the Will and Testament of 'Abdu'l-Bahá?

Does the text of either the Gospel or the Qur'an confer sufficient authority upon those leaders and councils that have claimed the right and assumed the function of interpreting the provisions of their sacred scriptures and of administering the affairs of their respective communities? Could Peter, the admitted chief of the Apostles, or the Imám 'Alí, the cousin and legitimate successor of the Prophet, produce in support of the primacy with which both had been invested written and explicit affirmations from Christ and Muḥammad that could have silenced those who either among their contemporaries or in a later age have repudiated their authority and, by their action, precipitated the schisms that persist until the present day? Where, we may confidently ask, in the recorded sayings of Jesus Christ, whether in the matter of succession or in the provision of a set of specific laws and clearly defined administrative ordinances, as distinguished from purely spiritual principles, can we find anything approaching the detailed injunctions, laws and warnings that abound in the authenticated utterances of both Bahá'u'lláh and 'Abdu'l-Bahá? Can any passage of the Qur'an, which in respect to its legal code, its adminis- trative and devotional ordinances marks already a notable advance over previous and more corrupted Revelations, be construed as placing upon an unassailable basis the undoubted authority with which Muḥammad had, verbally and on several occasions, invested His successor? Can the Author of the Bábí Dispensation however much He may have succeeded through the provisions of the Persian Bayán in averting a schism as permanent and catastrophic as those that afflicted Christianity and Islám can He be said to have produced instruments for the safeguarding of His Faith as definite and efficacious as those which must for all time preserve the unity of the organized followers of the Faith of Bahá'u'lláh?

Alone of all the Revelations gone before it this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the be- wildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

The Divine Program

10. Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen-however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world-a principle that has been increasingly advocated in recent times provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the un- reserved acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal-the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features-that a harassed humanity must strive.

11. How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quâ* non of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has pre- scribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. *"You can best serve your country*," was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, "if *you strive*, in your *capacity as a* citizen of the world, to assist in the *eventual application of* the principle of federalism *underlying* the *government* of your own *country* to the *relationships* now existing be- *tween* the *peoples and nations of* the world*."*

12. Surely the world, contracted and transformed into a single highly complex organism by the marvelous progress achieved in the realm of physical science, by the world- wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh- the Mouthpiece of God for this age--is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

This New World Order

13. This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should con- form to such principles as would directly harmonize with the spirit that animates, and the laws that govern the operation of, the institutions that already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that *"Lesser* Peace" to which the Author of our Faith has Himself alluded in His writings. *"Now that* ye *have refused the Most Great Peace*," He, admonishing the kings and rulers of the earth, has written, "*hold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents*." Expatiating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "*Be*

reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations- can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His Holy Name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "*That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error Consider these days in which the Ancient Beauty, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: 'Lo, the World Reformer is come, they made reply: 'He, in truth, is one of the stirrers of mischief." "It beseemeth all men in this Day*," He, in another Tablet, asserts, "*to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him."*

The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the *coming* of age of *the* entire *human race*. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture-all of which must synchronize with the initial stages in the unfoldment of the Golden Age of the Bahá'í Era should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop.

That mystic, all-pervasive, yet indefinable change, which we associate with the stage of maturity inevitable in the life of the individual and the development of the fruit must, if we would correctly apprehend the utterances of Bahá'u'lláh, have its counterpart in the evolution of the organization of human society. A similar stage must sooner or later be attained in the collective life of mankind, producing an even more striking phenomenon in world relations, and endowing the whole human race with such potentialities of well-being as shall provide, throughout the succeeding ages, the chief incentive required for the eventual fulfillment of its high destiny. Such a stage of maturity in the process of human government must, for all time, if we would faithfully recognize the tremendous claim advanced by Bahá'u'lláh, remain identified with the Revelation of which He was the Bearer.

14. Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or mis- represent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. Its shield and defender are the embattled hosts of the Abhá Kingdom. Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish. The axis round which its insti- tutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá. Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His. public addresses throughout the West. The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas. The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhkár and its Dependencies. The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium-the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh.

The Principles of Oneness

15. Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the

deterioration that must needs. overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

Let there be no mistake. The principle of the Oneness of Mankind--the pivot round which all the teachings of Bahá'u'lláh revolve is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and goodwill among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable, not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds-creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world-a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

Suffering More Intense

16. Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experi- enced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes - a war that nearly rent the great American Republic - have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

The Goal of Human Evolution

17. Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state, and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life.

The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole common- wealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvelous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation--such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

"*One of the great events*," affirms 'Abdu'l-Bahá, *"which is to occur in the Day of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race and become a single people. All will dwell in one common fatherland, which is the planet itself."* *"Now, in the world of being,"* He has moreover explained, *"the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."*

18. It should be stated. . . in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh (i.e., the Guardianship and the House of Justice) should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions - instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being in- compatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "*In all the Divine Dispensations*," He states, in a Tablet addressed to a follower of the Faith in Persia, "*the eldest son* hath *been given extraordinary distinctions*. *Even the station* of *prophethood hath been his birthright*." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"*He is the Interpreter* of the *Word of God*," 'Abdu'l-Bahá referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. *"After him*," He adds, "*will succeed the first-born of his lineal descendants.*" "*The mighty stronghold,"* He further explains, *"shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God." "It is incumbent upon the members of the House of Justice, upon all the Aghṣán, the Afnán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God."*

Referring to both the Guardian and the Universal House of Justice we read these emphatic words: "*The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both). Whatsoever they decide is of God."*

The Radiant Future

19. The flames which His Divine Justice have kindled cleanse an unregenerate humanity, and fuse its discordant, its warring elements as no other agency can cleanse or fuse them. It is not only a retributory and destructive fire, but a disciplinary and creative process, whose aim is the salvation, through unification, of the entire planet.

God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long- divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant-s radiant that no eye can visualize it.

"*The winds* of *despair*," writes Bahá'u'lláh as He surveys the immediate destinies of mankind, "*are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order is lamentably defective." "Soon,"* He predicts*, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time*," He also has written, *"all the governments* on *earth* will *change*. *Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm."*

Selected Writings of 'Abdu'l-Bahá (1942)

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'Abdu'l-Bahá

Center of Bahá'u'lláh's Covenant

With Mankind

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the Writings of Bahá'u'lláh

When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root. And again, When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.-The *Kitáb-i-Aqdas*.

It is incumbent upon the Aghsán, the Afnán and My kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: "When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root." The object of this sacred verse is none other except the Most Mighty Branch (‘Abdu'l-Bahá). Thus have We graciously revealed unto you our potent Will, and I am verily the Gracious, the All- Powerful.-The Kitáb-i-*Ahd.*

There hath branched from the Sadratu'l-Muntahá this sacred and glorious Being, this Branch of Holiness; well is it with him that hath sought His shelter and abideth beneath His shadow. Verily the Limb of the Law of God hath sprung forth from this Root which God hath firmly implanted in the Ground of His Will, and Whose Branch hath been so uplifted as to encompass the whole of creation. Magnified be He, therefore, for this sublime, this blessed, this mighty, this exalted Handiwork! ... A Word hath, as a token of Our grace, gone forth from the Most Great Tablet-a Word which God hath adorned with the ornament of His own Self, and made it sovereign over the earth and all that is therein, and a sign of His greatness and power among its people . . . Render thanks unto God, O people, for His appearance; for verily He is the most. great Favor unto you, the most perfect Bounty upon you; and through Him every mouldering bone is quickened. Whoso turneth towards Him hath turned towards God, and whoso turneth away from Him hath turned away from My Beauty, hath repudiated My Proof, and transgressed against Me. He is the Trust of God amongst you, His charge with- in you, His manifestation unto you and His appearance among His favored servants We have sent Him down in the form of a human temple. Blest and sanctified be God Who createth whatsoever He willeth through His inviolable, His infallible decree. They who deprive themselves of the shadow of the Branch, are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish.-The Tablet *of* the Branch.

CENTER OF BAHÁ'U’LLÁH´S COVENANT WITH MANKIND

Walking in Darkness

1. Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of When man acquires these virtues the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one. Then will the justice of God become manifest, all humanity will appear as the members of one family and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

2. Today the world of humanity is in need of international unity and conciliation. To establish these great funda- mental principles a propelling power is needed. It is self- evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore it is evidenced that the promotion of the oneness of the kingdom of humanity which is the essence of the teachings of all the Manifestations of God is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary. One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. There- fore no matter how much material civilization advances it cannot attain to perfection except through uplift of the spiritual civilization.

3. The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is My wish and hope that in the bounties and favors of the Blessed Perfection* we may find a new life, acquire a new power and attain, to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established.
*Bahá'u'lláh

True Religion

4. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its de- gradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and dis-carding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly.

5. Religion *is* the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated.

Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality?

From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God.

6. Each of the divine religions embodies two kinds of ordinances: The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal, reality not subject to transformation. His Holiness Abraham heralded this reality, His Holiness Moses promulgated it and His Holiness Jesus Christ established it in the world of mankind. All the divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of Manifestation, according to exigencies of the time, conditions and differing capacities of humanity..

7. In our solar system, the center of illumination is the sun itself. Through the will of God this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation, neither would the existence of animal or human being be possible; in fact no forms of created life would be manifest upon the earth. But if we reflect deeply we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun, therefore, the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise in the spiritual realm of intelligence and ideal- ism there must be a center of illumination, and that center is the ever-lasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly Center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this Center of effulgences, is the Prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence the kingdom of man would become dark and extinguished.

8. Consider the time of His Holiness Christ. Peoples, races and governments were many, religions, sects and denominations were various but when His Holiness appeared, the Messianic reality proved to be the collective center which unified them beneath the same tabernacle of agreement. Reflect upon this. Could His Holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather, these various peoples were brought together through a divine power, through the breaths of the Holy Spirit. They were blended and quickened by the

infusion of a new life. The spirituality of Christ over- came their difficulties so that their disagreements passed away completely. In this way these divergent peoples were unified and became welded in a bond of love which alone can unite hearts. Therefore it is shown that the divine Manifestations, the holy mouth-pieces of God, are the collective Centers of God. These heavenly Messengers are the real shepherds of humanity, for whenever they appear in the world they unite the scattered sheep. The collective Center has always appeared in the Orient. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were collective Centers of their day and time, and all arose in the East. Today His Holiness Bahá'u'lláh is the collective Center of unity for all man- kind and the splendor of His light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings.

Unity of the Prophets

9. The divine Prophets are conjoined in the perfect state of love. Each one has given the glad-tidings of His successor's coming and each successor has sanctioned the One who preceded Him. They were in the utmost unity but Their followers are in strife. For instance, Moses gave the message of the glad-tidings of Christ and Christ confirmed the prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in perfect unity but between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for reality is one and not dual or multiple. If this investigation of the reality becomes universal the divergent nations will ratify all the divine Prophets and confirm all the Holy Books. No strife or rancor will then remain and the world will be- come united.

The Divine Physician

10. The world of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of God are the real physicians. In whatever age or time they appear they prescribe for human conditions. They know the sicknesses; they discover the hidden sources of disease and indicate the necessary remedy. Whosoever is healed by that remedy finds eternal health. For instance, in the day of His Holiness Jesus Christ, the world of humanity was afflicted with various ailments. His Holiness Jesus Christ was the real physician. He appeared, recognized the symptoms and prescribed the real remedy. What. was that remedy? It was His revealed teaching especially applicable to that age. Later on many new ailments and disorders appeared in the body-politic. The world became sick, other severe maladies appeared, especially in the peninsula of Arabia. God manifested His Holiness Muḥammad there. He came and prescribed for the conditions so that the Arabs became healthy, strong and virile in that time.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore His Holiness Bahá'u'lláh has appeared. He is the real physician bringing divine remedy and healing to the world of man. He has brought teachings for all ailments, the Hidden Words, Ishrakhat, Tarazat, Tajalleyat, Words of Paradise, Glad-Tidings, etc., etc. These holy words and teachings are the remedy for the body-politic, the divine prescription and real cure for the disorders which afflict the world. Therefore we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Bahá'u'lláh is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise selfish disorders, intellectual maladies, spiritual sicknesses, imperfections and vices will surround him and he will not receive the life-giving bounties of God.

Bahá'u'lláh is the real physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of his healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the essentials of Bahá'u'lláh's teachings, the secret of everlasting health, the remedy and healing for man.

Teachings of Bahá'u'lláh

11. I will speak to you concerning the special teachings of Bahá'u'lláh. All the divine principles announced by the tongue of the prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these, He has revealed certain new teachings which are not found in any of the sacred books of former times. I shall mention some of them; the others which are many in number may be found in the books, tablets and epistles written by Bahá'u'lláh, such as the *Hidden Words*, the *Glad-Tidings*, the Words of *Paradise, Tajalliat*, Tarazat and others, Like- wise in the Book of Aqdas there are new teachings which cannot be found in any of the past books or epistles of the prophets.

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree and the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.

Another new principle revealed by His Holiness Bahá'u'lláh is the injunction to investigate truth; that is to say, no man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

His Holiness Bahá'u'lláh has announced that the foundation of all the religions of God is one; that oneness is truth and truth is oneness which does not admit of plurality, This teaching is new and specialized to this Manifestation.

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

Furthermore He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason it is superstition. Down to the present day it has been customary for man to accept a religious teaching even though it were not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Bahá'u'lláh has opened for the soul of man.

He establishes the equality of man and woman. This is peculiar to the teachings of Bahá'u'lláh, for all other religions have placed man above woman.

A new religious principle is that prejudice and fanatic- ism whether sectarian, denominational, patriotic or political are destructive to the foundation of human solidarity; therefore man should release himself from such bonds in order that the oneness of the world of humanity may be- come manifest.

Universal Peace is assured by Bahá'u'lláh as a fundamental accomplishment of the religion of God; that peace shall prevail among nations, governments and peoples, among religions, races and all conditions of mankind. This is one of the special characteristics of the Word of God revealed in this Manifestation.

Bahá'u'lláh declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance characteristically new in this dispensation.

He has set forth the solution and provided the remedy for the economic question. No religious books of the past Prophets speak of this important human problem.

He has ordained and established the House of Justice which is endowed with a political as well as a religious function, the consummate union and blending of church and state. This institution is under the protecting power of Bahá'u'lláh Himself. A universal or international House of Justice shall also be organized. Its rulings shall be in accordance with the commands and teachings of Bahá'u'lláh, and that which the universal House of Justice ordains shall be obeyed by all mankind. This international House of Justice shall be appointed and organized from the Houses of Justice of the whole world, and all the world shall come under its administration.

As to the most great characteristic of the revelation of Bahá'u'llàha specific teaching not given by any of the Prophets of the past-it is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words. The *Book of* the *Covenant* or *Testament* of Bahá'u'lláh is the means of preventing such a possibility, for whosoever shall speak from the authority of himself alone shall be degraded. Be ye informed and cognizant of this.

Prayer, Meditation

12. 0 thou spiritual friend! Know thou that prayer is indispensable and obligatory, and man under no pretext whatever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him.

13. When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication brings light to his heart, illumination to his sight, life to his soul and exaltation to his being.

14. O thou pure and spiritual one! Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing towards His Kingdom and seeking help from His Holy Spirit in a state of ecstasy, rapture, love, yearning, joy and fragrance. God will assist thee, through a spirit from His Presence, to heal sickness and disease.

15. The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow; the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.

16. Meditation is the key for opening the doors of mysteries. In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective mood he *is* immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the out- ward power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out, through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

17. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being and you will always become unhappy if you look toward the people themselves. But if you look toward God you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them

with capacity and life, sight and hearing; therefore they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

Spirit Is Progressive

18. This is the time for man to strive and put forth his greatest efforts in spiritual directions. Material civilization has reached an advanced plane but now there is need of spiritual civilization. Material civilization alone will not. satisfy; it cannot meet the conditions and requirements of the present age. Its benefits are limited to the world of matter. There is no limitation to the spirit of man, for spirit in itself is progressive and if the divine civilization be established the spirit of man will advance. Every developed susceptibility will increase the effectiveness of man. Discoveries of the real will become more and more possible and the influence of divine guidance will be increasingly recognized. All this is conducive to the divine form of civilization. This is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is none other than the divine civilization, and it is now ready. It is to be and shall be organized and the oneness of humankind will be a visible fact. Humanity will then be brought together as one. The various religions will be united and different races be known as one kind. The Orient and Occident will be conjoined and the banner of international peace will be unfurled. The world shall at last find peace and the equalities and rights of men shall be established. The capacity of humankind will be tested and a degree shall be attained where equality is a reality.

The Eternal Kingdom

19. When I consider this calamity* in another aspect, I am consoled by the realization that the worlds of God are infinite; that though they were deprived of this existence they have other opportunities in the life beyond, even as His Holiness Christ has said: "In My father's house are many mansions." They were called away from the temporary and transferred to the eternal; they abandoned this material existence and entered the portals of the spiritual world. Foregoing the pleasures and comforts of the earthly, they now partake of a joy and happiness far more abiding and real; for they have hastened to the Kingdom of God. The mercy of God is infinite and it is our duty to remember these departed souls in our prayers and supplications that they may draw nearer and nearer to the Source Itself.

*The sinking of the Titanic, 1912.

These human conditions may be likened to the womb of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home but nature forces it into this world. Having come into its new conditions it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to an environment spacious and delightful. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty; it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quickening atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter; the transition of the soul of man from darkness and uncertainty to the light and reality of the eternal Kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful for it has been re- leased from the bondage of the limited, to enjoy the liber- ties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been aban- doned in order that it may attain the opportunities of the ideal and spiritual. Therefore the souls of those who have passed away from earth and completed their span of mortal pilgrimage in the "Titanic" disaster have hastened to a world superior to this.

The Light Is One

20. There is perfect brotherhood underlying humanity, for all are servants of one God and belong to one family under the protection of divine providence. The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth. There is brotherhood potential in humanity because all inhabit this earthly globe under the one canopy of heaven. There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement and cooperation. There is brotherhood intended in humanity because all are waves of one sea, leaves and fruit of one tree. This is physical fellowship which insures material happiness in the human world. The stronger it be- comes, the more will mankind advance and the circle of materiality be enlarged.

The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one.

Material brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the kingdom of God and baptizes souls with the Holy Spirit. Through this divine brotherhood, the material world will become resplendent with the lights of divinity, the mirror of materiality will acquire its lights from heaven and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic flame shall ignite, the Messianic light shall shine, the world will be- come another world and humanity shall put on another power. This is the greatest divine bestowal: this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive in order that the utmost desire of the Prophets may now be realized and all the glad-tidings be fulfilled.

Race Unity

21. In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many-colored substances and compositions but we find no strife among them. on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.

Therefore today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white.

The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race. and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. The colored people of this country are especially fortunate, for, praise be to God! conditions here are so much higher than in the East and comparatively few differences exist in the possibility of equal attainments with the white race. May both develop toward the highest degree of equality and altruism. May you be drawn together in friendship and may extraordinary development make brotherhood a reality and truth. I pray in your behalf that there shall be no name other than that of humanity among you. For instance, we say "a flock of doves", without mention or distinction as to white or black; we apply the name "horse", "deer", "gazelle" to other creatures, referring to species and not to their variance in color. It is My hope that through love and fellowship we may advance to such a degree of mutual recognition and estimate, that the oneness of the human world may be realized in each and all present in this meeting.

A New Social Form

22. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale a wise man who views the march of the sunrise at its very beginning can foretell the ascendency of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the power spiritual, and inevitably its potency of life forces will assume greater and greater proportions. There- fore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills and the cloud of mercy will pour down its rain. The Sun of Reality will shine and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provision and restriction they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace and the poor will have his comfortable cottage.

Seven Candles of Unity

23. In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century-the century of light--has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations--a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse.

Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.

The Life of the World

24. The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it, but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore no great results have been forthcoming.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. Human unity or solidarity may be likened to the body whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices for the other and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. . . . This unity is the very spirit of the body of the world. It is impossible for the body of the world to become quickened with life without its vivification.

The Nature of Economics

25. The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the Socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service.

Cooperation Essential to Man

26. Some of the creatures of existence can live solitary and alone. A tree for instance may live without assistance and cooperation of other trees. Some animals are isolated and lead a separate existence away from their kind. But this is impossible for man. In his life and being cooperation and association are essential. Through association and meeting we find happiness and development, individual and collective.

27. Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws He has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the com- munity is agriculture, tillage of the soil. All must be producers. Each person in the community whose income. is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

Oneness of the World of Humanity

28. The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power revealing its majesty and effulgence, but in the mirror which is rusted and obscured there is no capacity for reflection although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when this human body-politic reaches a state of absolute unity the effulgence of the eternal Sun will make its fullest light and heat manifest. Therefore we must not make distinction between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart no other divine bounty can be revealed in it.

Purpose of Man's Creation

29. The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man's creation is therefore unity and harmony, not discord and separateness. If the atoms which compose the kingdom of the minerals were without affinity for each other the earth would never have been formed, the universe could not have been created. Because they have affinity for each other the power of life is able to manifest itself and the organisms of the phenomenal world become possible. When this attraction or atomic affinity is destroyed, the power of life ceases to manifest; death and non-existence result.

It is so likewise in the spiritual world. That world is the Kingdom of complete attraction and affinity. It is the Kingdom of the one divine spirit, the Kingdom of God. Therefore the affinity and love manifest in this meeting, the divine susceptibilities witnessed here, are not of this world but of the world of the Kingdom. When the souls become separated and selfish the divine bounties do not descend and the lights of the Supreme Concourse are no longer reflected even though the bodies meet together. A mirror with its back turned to the sun has no power to reflect the sun's effulgence.

The divine Prophets came to establish the unity of the Kingdom in human hearts. All of them proclaimed the glad-tidings of the divine bestowals to the world of man- kind. All brought the same message of divine love to the world.

30. The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another thorns and thistles. Each plot receives the bounty of the sunshine but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and divine susceptibility in order that the merciful bounty of the Sun of Truth intended for this age and time in which we are living may reflect from us as light from pure crystals.

The bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the lights of the Sun of Truth. Be like a well cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is My hope that your hearts may become as ready ground, carefully tilled and pre- pared, upon which the divine showers of the bounties of the Blessed Perfection* may descend and the zephyrs of this divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the divine Cultivator who has nourished them. Day by day become more closely attracted in order that the love of God may illumine all those with whom you come in con- tact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

As difference in degree of capacity exists among human souls, as difference in capability is found, therefore individualities will differ one from another. But in reality this is a reason for unity and not for discord and enmity. If the flowers of a garden were all of one color the effect would be monotonous to the eye; but if the colors are variegated it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore although we are of different individualities, different in ideas and of various fragrances, let us strive like flowers of the same divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same light, all contributing fragrance to the same breeze which blows through the gar- den, all continuing to grow in complete harmony and ac cord. Become as waves of one sea, trees of one forest, growing in the utmost love, agreement and unity.

*Bahá'u'lláh.

Man and Nature

31. Man is intelligent, instinctively and consciously intelligent; nature is not. Man is fortified with memory; nature does not possess it. Man is the discoverer of the mysteries of nature; nature is not conscious of those mysteries her- self. It is evident therefore that man is dual in aspect; as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers, being nobler and higher, possess virtues of which nature intrinsically has no evidence; therefore they triumph over natural conditions. These ideal virtues or powers in man surpass or surround nature, comprehend natural laws and phenomena, penetrate the mysteries of the unknown and invisible and bring them forth into the realm of the known and visible. All the existing arts and sciences were once hidden secrets of nature. By his command and control of nature man took them out of the plane of the invisible and revealed them in the plane of visibility whereas according to the exigencies of nature these secrets should have remained latent and concealed.

32. Science is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means, its greatness is continually increased and day by day the welfare and prosperity of its people are assured.

How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity; appreciate these virtues by accomplishing the unity of the white and colored races; devote this divine intelligence to the perfecting of amity and accord among all branches of the human family, so that under the protection and providence of God, the East and West may hold each other's hands and become as lovers. Then will mankind be as one nation, one race and kind; as waves of one ocean.

33. God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly

submerged in the sea of ignorance and deprived of all the bounties. of God. Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the Kingdom.

The Supernatural in Man

34. The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure, and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is ever-living and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the Books of God, Scriptural demonstration is not evidence to them and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the virtue augmentative or power of growth. It is therefore evident that the vegetable kingdom is superior to the mineral. The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of perception whereof the kingdoms below it are minus. Likewise the power of memory inherent in the animal does not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and mineral so man is superior to the animal. The animal is bereft of ideality; that is to say, it is a captive of the world of nature and not in touch with that which lies within and beyond nature; it is without spiritual susceptibilities, deprived of the attractions of consciousness, unconscious of the world of God and incapable of deviating from the law of nature.

It is different with man. Man is possessed of the emanations of consciousness; he has perception, ideality and is capable of discovering the mysteries of the universe. All the industries, inventions and facilities surrounding our daily life were at one time hidden secrets of nature, but the reality of man penetrated them and made them subject to his purposes. According to nature's laws they should have remained latent and hidden, but man having transcended those laws, discovered these mysteries and brought them out of the plane of the invisible into the realm of the known and visible. How wonderful is the spirit of man!

In the physical powers and senses, however, man and the animal are partners. In fact the animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly keen and the hearing of others most acute. Consider the instinct of a dog; how much greater than that of man. But although the animal shares with man all the physical virtues and senses, a spiritual power has been bestowed upon man of which the animal is devoid. This is a proof that there is something in man above and beyond the endowment of the animal; a faculty and virtue peculiar to the human kingdom and which is minus in the lower kingdoms of existence. This is the spirit of man. All these wonderful human accomplishments are due to the efficacy and penetrating power of the spirit of man. Bereft of this spirit, none of these accomplishments would have been possible. This is as evident as the sun at midday.

All the organisms of material creation are limited to an image or form. That is to say, each created material being is possessed of a form; it cannot possess two forms at the same time. For example, a body may be spherical, triangular or square but it is impossible for it to be two of these shapes simultaneously. It may be triangular but if it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be both at the same time. Therefore it is evident in the reality of material organisms that different forms cannot be simultaneously possessed. In the spiritual reality of man, however, all geometrical figures can be simultaneously conceived; while in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and trans- formation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but be- cause the phenomenal existence is subject to transformation, it is mortal. The reality of man, however, is possessed of all virtues; it is not necessary for him to give up one image for another as mere physical bodies do. Therefore in that reality there is no change or transformation; it is immortal and everlasting. The body of man may be in America while his spirit is laboring and working in the Far East, discovering, organizing and planning. While occupied in governing, making laws and erecting a building in Russia, his body is still here in America. What is this power which, notwithstanding it is embodied in America, is operating at the same time in the Orient, organizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter, you consult something within you. You say, shall I do it or shall I not do it? Is it better to make this journey or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation in it, for it is not a composition of elements, and any. thing that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be in- capacitated. The whole body may be paralyzed and yet the mind, the spirit, remains ever the same. The mind decides, the thought is perfect, and yet the hand is withered, the feet have become useless, the spinal column is paralyzed and there is no muscular movement at all, but the spirit *is* in the same status. Dismember a healthy man; the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame; the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but nevertheless he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it be- comes evident that though the body be dead, yet the spirit is alive and permanent.

Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many, innumerable.

These are all rational proofs. Nobody can refute them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of its power, hasten to render it divine, to have it become sanctified and holy and make it the very light of the world, illumining the East and the West.

The Door of Divine Knowledge

35. In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal and from thence he has come onward to the human degree or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix, so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here.

That divine world is manifestly a world of lights; there fore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of life everlasting; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal.

Praise be to God! the door of divine knowledge has been, opened by Bahá'u'lláh; for He has laid the foundation. whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our teacher and adviser; He is our seer and the one clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abha and caused the lights of the Sun of Truth to shine upon us.

The Covenant

36. Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, His Holiness Bahá'u'lláh desired that there should not be any ground or reason for disagreement among the Bahá'ís. Therefore with His own Pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying: "Verily, I have appointed One who is the Center of My Covenant. All must obey Him; all must turn to Him; He is the expounder of My Book and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for verily He knoweth the texts of My Book. Other than He, no one doth know My Book." The purpose of this statement is that there should never be discord and disagreement among the Bahá'ís but that they should always be unified and agreed. . . . Therefore whosoever obeys the Center of the Covenant appointed by Bahá'u'lláh has obeyed Bahá'u'lláh, and whosoever disobeys Him has disobeyed Bahá'u'lláh. Beware! beware! lest any one should speak from the authority of his own thoughts or create a new thing out of himself. . . . His Holiness Bahá'u'lláh shuns such souls.

37. In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has heretofore been in the stage of infancy; now it is approaching maturity. Just as the individual human organism having attained the period of maturity reaches its fullest degree of physical strength and ripened intellectual faculties, so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress; and that power of accomplishment whereof each individual human reality is the depository of God,-that outworking universal spirit-like the intellectual faculty, will reveal itself in infinite degrees of perfection.

The Corner-Stone of Religion

38. O army of life! East and West have joined to worship stars of faded splendor and have turned in prayer unto darkened horizons. Both have utterly neglected the broad foundation of God's sacred laws, and have grown unmindful of the merits and virtues of His religion. They have regarded certain customs and conventions as the immutable basis of the Divine Faith, and have firmly established themselves therein. They have imagined themselves as having attained the glorious pinnacle of achievement and prosperity when in reality they have touched the innermost depths of heedlessness and deprived themselves wholly of God's bountiful gifts.

The cornerstone of the Religion of God is the acquisition. of the Divine perfections and the sharing in His manifold. bestowals. The essential purpose of Faith and Belief is to ennoble the inner being of man with the outpourings of grace from on high. If this be not attained, it is indeed deprivation itself. It is the torment of infernal fire.

Wherefore it is incumbent upon all Bahá'ís to ponder this very delicate and vital matter in their hearts, that, unlike other religions, they may not content themselves with the noise, the clamor, the hollowness of religious doctrine. Nay, rather they should exemplify in every aspect of

their lives those attributes and virtues that are born of God and should arise to distinguish themselves by their goodly behavior. They should justify their claim to be Bahá'ís by deeds and not by name. He is a true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of Divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Bahá'í. For in this holy Dispensation, the crowning glory of bygone ages and cycles, true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief.